

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

THE BISHOP OF LONDON'S CHARGE.

THE Bishop of London at least deserves the praise of courage and consistency. Judging from a standpoint outside the Anglican Communion we should say that a fairer and firmer assertion of the religion of the Prayer-book in all its particulars has seldom been made, and this both in what is expressed and in what is reserved; in questions of the first magnitude, and in questions of the tenth. Bishop Jackson has led a quiet life for four years in his new diocese—so quiet that men began to ask why he had been promoted to so eminent a station; but he comes out at last in the character of the Prayer-book personified, and strikes right and left with the determination of a man who knows his own mind, and knows also that, if he cannot reckon on much sympathy from his clergy, large numbers of whom were conspicuous by their absence on this occasion, he has at least all the old traditions of Anglicanism to support him. He stands up manfully for the Protestantism of the Reformers to begin with. He will have nothing to do with the retrograde Romeward movement on the one hand, and just as little on the other with the novelties of the Broad Church theologians and essayists; though he does not frankly say of the latter, with Mr. Martineau recently at Liverpool, that their subscription is "logically untenable, and morally extremely mischievous." He stands up, as the Prayer-book does, for "the necessity of the Sacraments as essential means of grace," and blesses distinctly with both hands the "Catholic Revival" for "bringing that truth into due prominence," so laying afresh the foundations of priestcraft. He stands up for the bishops, and roundly affirms, notwithstanding all the debates on the Irish Church in the House of Lords, that there never was a bench of prelates more deserving than the present of national "respect and esteem," or more worthy to wield the episcopal sceptre. He presses the authority of the bishop in all doubtful disputations upon his recalcitrant clergy with a zeal in which his voice is but the faithful echo of Anglican standards that the clergy have solemnly sworn to obey, and which they have assented to as "agreeable to the word of God." He shows how the priests have of late years broken loose from the sway of the prelates only to establish their own illicit autocracy over their several congregations, thus

depriving the laity of their rights, and over-riding the doctrine of the Church of England. He nevertheless maintains the parochial system in its essential claims, and speaks of the clergy as being alone entrusted with the care of "all the souls" in each defined locality, thus completely ignoring, as a sound Churchman should do, all other pretensions. Finally, he descends to particulars, insists on obedience to the Rubric where its meaning is clear, and on liberty of variation where there is room for doubt. While counselling the uniform adoption of the surplice in preaching, he will not give a "confident opinion" that it is every clergyman's duty to wear it. But he insists, hear it, ye refractory Evangelicals! on the duty of every clergyman, so plain is the rubric, "when there is a Communion, placing upon the table so much bread and wine as he shall think convenient after presenting the alms, and before saying the prayer for the Church Militant." This, we suppose, is on the principle that when you cannot vindicate your authority in great matters, the next best thing is to vindicate it in small.

But the bishop's praise for conformity to the standards of his Church does not end here. In these days of illegality it is something to say that his silence is as orthodox as his speech. The Prayer-book takes no account of any real Christians outside the pale of the Church of England. It either anathematizes them for heresy and schism, or ignores their existence. Bishop Jackson strictly adheres to his model. He is treating in this charge of the spiritual state and necessities of "the largest diocese in the world." He brings before the clergy a vivid picture of the needs of three millions and a quarter of souls, multitudes of them sunk in practical heathenism, sitting in darkness and the shadow of death. He rightly counsels his clergy to bring to bear all practical methods old and new for reaching these myriads, and making known to them "the way of salvation." He acknowledges that no small portion of the clerical body has sunk into a semi-scepticism from which few good results can be expected in the way of "converting sinners," and that another large section is zealously occupied in overlaying the pure Gospel with the fooleries and superstitions of decorative sacerdotalism. He professes the utmost zeal for the glory of God, for the Protestant verity, and for the salvation of men. Yet, throughout this charge of three hours' duration, in which the spiritual needs of London never vanish from the view, and which is crowded with all sorts of statistics, he makes not a single reference even in a parenthesis to the existence of any ministers of Protestant Christianity except his own clergy, or to the evangelical labours of any body of Christians except those of the Anglican Communion. He passes by as non-existent the immense exertions of all the non-established Churches. He sees nothing, hears nothing, recognises nothing, except Anglican church extension, Anglican ministry, Anglican munificence and sacrifice. Other Protestant Churches may build edifices for worship and instruction annually by the score, and penetrate every corner of the metropolis with their life-giving agencies, but the Bishop of London does not take any more notice of them than if they were the propagators of vice and falsehood. Such silence is orthodox; but we must protest that it is not amiable, it is not manly, it is not Christian. Moreover, it injures the

Church of England far more than it injures the Nonconformists. It seems to prove that the influence of the system is to wind up even the best men in the narrow cocoon of their own specialities, and to teach them to sacrifice the greater realities of revelation and religion to secondary things of human invention or doubtful origin. It is to put churchmanship in the place of Christianity. Strange that so good a man, who probably believes that half an hour after death he will find himself in close and eternal companionship with all God's servants, cannot bring himself during his lifetime, and in his latest years, even to refer to their existence, on a field of labour where they are doing at least half the work, while he and his associates are receiving that to which they are entirely welcome, most of the honour and all the national pay. If a Free Church minister were taking a review of the spiritual condition of London and were to omit all mention of the vast and invaluable labours of the Episcopal clergy, we should know what to think and say of such a reviewer—"Who art thou that settest at naught thy brother?" And there is no reason why the similar affectation of an Anglican prelate should not be visited with equal reprehension by the general public.

On the whole, then, while rendering earnest and unstinted praise to the bishop for so much of his charge as is favourable to scriptural and rational Christianity—and that is by far the larger part of it—we do not find in it either the spirit which alone can cope with the requirements of London, or the insight which recognises the inevitable issue of the conflict of ideas which it so well describes. A "Catholic Revival" in the sense of a hearty mutual love and recognition between all at least who hold the same faith, and bear the same likeness, a glad recognition of brotherhood, and of the honour put upon all alike by the common Master, is the only temper which is likely to win the rich or the poor to allegiance. You may multiply churches and mission-rooms, but if each new structure, fair or homely, becomes a shrine for clerical vanity and pretension, you will build in vain. That which London requires to convert it to Christianity above all things else is the spectacle of practical self-sacrificing Christianity in its ministers, of brotherly love and mutual honour, as an example to the flock; and no measure of zeal for ceremonies or sacraments, or apostolic succession will dispense with that requirement.

As to the ultimate fate of the Establishment, as distinct from the Episcopal Protestant Church, it is difficult to think that even the bishop believes the catastrophe can be long delayed by such arguments as he has condescended to use; or that the violent action of those internal forces of Rationalism and Ritualism which he has portrayed to his clergy, can end in anything else than its overthrow. To hint to the Nonconformists that the Anglican Church is established only as every "sect" having worldly goods is established, is to confound private and public property, and to forget that Parliament has now settled once for all the question whether the endowments of Anglicanism are national property, by its dealings with the Irish Church. To suppose, further, that episcopal remonstrances against clerical disloyalty, or solemn depositions as to the respectability of the bishops, will check the universal tendency towards individual thought in

the clergy, and towards Congregationalism in the people of the Church of England, is to misread the signs of the times. There are forces at work, above and beneath, stronger, and on the whole more respectable, than all the bishops,—and utterly defiant of parochial administration. The love of truth, which refuses to be bound by the authority of Tudor synods, or the trimming decisions of Privy Council lawyers; justice, which demands that all subjects of the State shall stand on an equality before the law, in politics, in trade, and in religion; and honesty, which will at length revolt at the fearful mockery of modern subscription—all are working towards one end, and that end will be the breaking up of a system which is unsuited to the temper or the present necessities of the English people.

ECCLESIASTICAL NOTES.

EARL RUSSELL's letters to the Chairman of the Education League will be "a heavy blow and great discouragement" to the Vice-President of the Education Board and his colleagues. His lordship, who has evidently been an attentive observer of recent controversies, gives in his adhesion to the League by way of protest against the attempt of the Church of Rome and Church of England "to maintain and perpetuate sectarian schools aided by rates and the State." To his lordship's inquiry whether the League goes for "secular" or "unsectarian" education, Mr. Dixon, M.P., replies:—"We have never advocated the exclusion of the Bible from the National Schools by Act of Parliament; but we have expressed our opinion that in order to insure the unsectarian character of the teaching in the rate schools, it would be advisable that the Bible, when read, should be read without note or comment." Earl Russell rejoins:—

I am not of opinion that the Bible, when read, should be read without note or comment; but I think this is a point of so much difficulty, and there is so much danger of slipping into sectarian comments on the part of teachers, that I do not wonder at the opinion expressed by the League.

My wish and hope is that the rising youth of England may be taught to adopt, not the Church of Rome or the Church of England, but the Church of Christ. The teaching of Christ, whether dogmatic or not, is to be found in the Bible, and those who in their infancy read the Bible may, at their own choice, when they reach the age of fifteen or sixteen years, follow the teaching of the Church of Rome or of any Protestant community they may prefer.

In this manner Christianity may in time be purged of the corruptions which, in the course of time and amid the conflicts of the sixteenth and seventeenth centuries, have stained its purity and perverted its spirit of love and charity.

Although the veteran Whig statesman has retired from official life, his outspoken protest against the way in which the Education Act is being worked is of great value. "Lord Russell," as the *Daily News* says, "is one of the oldest friends of popular instruction. He can be accused of sympathy neither with educational crotchets, with sectarian narrowness, nor with merely secular schemes. . . . It will be very satisfactory to those Liberal members who fought the battle of unsectarian education in the debates and divisions on Mr. Forster's Bill to find that their demands are recognised by the oldest and most illustrious of our Liberal statesmen as 'all important.' " It is moreover specially gratifying to see such a declaration from a statesman who cannot be accused of any hostility to the Established Church, and whose zeal for popular education has been conspicuous throughout a long career. He has taken the Liberal Government in flank, and though the League is denounced by the denominationalists as the "enemy of religion," his lordship does not hesitate to make common cause with it.

Though by aid of the cumulative vote and the coalition of Anglicans, Roman Catholics, and Wesleyans, the Denominationalists have been able to secure a majority on so many school boards, unexpected difficulties interpose to prevent them obtaining fees from the rates. The school rate is to be drawn from the borough funds. In Sunderland, however, the town council have refused, by a majority of twenty-four to four, to pay some 1,600*l.* demanded by the board, on the ground that as the school board has resolved to pay fees to denominational schools, the town council, by levying the rate, would be made a party to a sectarian proceeding, and consequently the "religious" element would be introduced into municipal as well as into school board elections. Alderman Candlish, one of the speakers in the debate, said that "a large number of persons would refuse to pay the rate, and would be dragged before the magistrates. Therefore, it was important that the town council

should keep out of such a conflict." The board are in a quandary, and must either collect their own rate or obtain a *mandamus* from the Court of Queen's Bench. They refuse, however, to yield to the municipal authorities. A proposal made at a board meeting on Monday to strike out from the precept the sum of 600*l.* required for the payment of fees in denominational schools, was not listened to. This is the way the religious difficulty is "cantered over." It is instructive to observe that while the town is overwhelmingly Liberal, as is shown by the vote of the town council, the board is Conservative and Sectarian—though both were elected by the same constituency. Of course this disparity is due to the insidious cumulative vote. Does any mortal man believe that such a cunningly devised scheme for enabling the minority to coerce the majority, and resulting in such local dead-locks as we witness at Sunderland, will be long put up with by the country in lieu of an equitable system of national education?

The Liberation Society has commenced its work for the season in the metropolis by holding a general conference at the Cannon-street Hotel. It was a meeting for business rather than oratory—that business being to discuss and sanction the suggestion of the Executive to organise opinion in London, "to arrange for meetings and lectures in the several metropolitan constituencies, and to form, as far as may be practicable, local organisations for Parliamentary and electoral purposes." The difficulty of eliciting public opinion in this huge congeries of cities is confessedly enormous, and will test all the vigour and skill of the Liberation Society. Of the need for it in this instance there can be no doubt. In the course of the proceedings it was stated that although the metropolitan boroughs returned twenty Liberal members, five only voted for the disestablishment motion last session.

The movement of working men in the same direction has been inaugurated by public meetings at Brighton and Bradford, at which Messrs. Potter and Howell met with a cordial and encouraging reception. It will be seen that other meetings will shortly be held. It is natural that this agitation should not please the Broad-Church clergy—that section especially which has some claims upon the sympathies of our artisans. We find the Rev. Llewellyn Davis, one of the most distinguished of the liberal London clergy, trying to persuade the working men in the *Beehive* that disestablishment will do them no good. Might not, he asks, the Church of England, which "embraces by far the greater part of the rank, the wealth, the culture of the country," become too powerful if liberated from State control? Perhaps so, if allowed to turn to its own use the property of the nation. Mr. Llewellyn Davis denies that the clergy are the tools of the State, but can he deny, in the face of what is going on around him, that the State is now the humble servant of the Church, or that the separation of Church and State would deprive the clergy of the most powerful motive for attempting to coerce the Government?

There has been a successful two days' Conference of Yorkshire Churchmen at Scarborough, presided over by the Archbishop of York, who admitting that there is "a crisis in the life of the Anglican Church" in respect to her relations with the State, "confessed for his part that he could feel very much with those who thought that the wings of religion might be clipped, and her flight limited and contracted, by her being connected with any State body. That was the ideal view of the case; but on the other hand, when he turned to the practical view and considered the facts, he ventured to submit that they had in the connection between Church and State at present some advantages, some powers which were never likely to be vouchsafed to them under any other combination of circumstances or in other ways when the Church was what was called 'free.' He believed that it was inevitable, when that should be the case, that religion would in some degree wither, although he did justice to that zeal and enthusiasm which had prevailed in many voluntary societies, and which, probably, would never decay." When an archbishop begins to balance advantages and disadvantages in this fashion, he can hardly be very confident of the eventual issue; but we must say that if clergy and laity generally evince as much spiritual zeal as was shown at this conference, they could look disestablishment in the face without fear. For as one of the speakers, Mr. Cadman, said, the Church was able to stand on its own ground:—

Did our architects, did our engineers, when they formed our railways and laid down our telegraphs, go to the State? did our merchants go to the State for assistance? did our ship-builders, farmers, tradespeople—did any independent man go to the State for assistance? Then why should the Church want it? With men of first-rate ability and first-rate zeal, he believed the

Church was able to stand and to maintain its ground without the assistance of such men as Gladstone and Disraeli. Church and State were virtually dissevered when the Roman Catholic was admitted to the House of Commons.

Perhaps the most remarkable speech at these conferences was made by Lord Cathcart, who, for a peer of the realm, spoke with great plainness of speech—

He was sorry to say (said his lordship) that the clergy were not so tolerant as they ought to be, for he had listened patiently to what had been said, and he thought a similar indulgence should be paid to him. He would repeat that the law considered the clergy as public servants. He did not say that the clergy considered the clergyman to be a public servant; he only said that he (Lord Cathcart) held him to be a public servant in the eyes of the State. Being public servants they must be controlled by the State. The State took his property from him and endowed the Church with it. Then the State took a clergyman, and without consulting him (Lord Cathcart) that clergyman was thrust into his parish, and if the State did that he held that the State was bound to guarantee him. The Church was, in short, a co-operative society for the advancement of virtue and morality. The State, in making the appointment, was bound to protect him from Popery on the one side (he did not use the term in an invidious sense) and blasphemy on the other. He was for giving every possible freedom, but at the same time, when clergymen talked of freedom for themselves, let them first think of the laity. Were the clergy made for the laity, or were the laity made for the clergy? He said the clergy were made for the laity. (Applause and laughter.) They talked of lay co-operation; but they would never get lay co-operation in a parish without an alteration in the present state of things, because the clergyman said, "As long as you say Amen, like a parish clerk, you may stay in my council; but the moment you say 'No,' you shall walk out of it." (Laughter.) That is all sober common sense, and that is the sort of thing which in the long run rules England. If the clergy wanted the laity to co-operate they must give them a *locus standi*—that was a place to stand upon. (Laughter.) No, he would give it more, a place to sit upon, on perfect equality with the clergyman. He held that in all ordinary matters the layman had as good judgment as the clergyman, and, in the majority of cases, better. (Laughter.) To be seen to advantage the clergyman should be seen in his parish at work, and to see him at a disadvantage, let them see him at a public meeting. The people, he urged, were disgusted with the rancour of creeds on the part of clergymen; and, in his opinion the laity felt no rancour with respect to other Churches. The words he had uttered would find an echo in thousands and thousands of Yorkshire hearts, and not only hearts in Yorkshire, but throughout England.

The Salisbury Synod has also met during the past week. Some of its chief features are noted in a letter published in another column.

THE LIBERATION SOCIETY.

CONFERENCE AT THE CANNON-STREET HOTEL.

On Monday evening a conference of the friends of the Society [for the Liberation of Religion from State Control], was held at the Cannon-street Hotel, under the presidency of Mr. E. Miall, M.P., with a view to the better organisation of the friends of the Society in London, and the promotion of their views. Amongst the gentlemen present at the meeting, which was fully attended, were the Rev. Dr. Allon, Mr. James Heywood, Hon. E. Lyulph Stanley, Dr. Hoppus, the Rev. Dr. Edmond, the Rev. B. Waugh, Mr. James Spicer, Mr. Sutton Gover, the Rev. A. Hannay, Mr. W. Edwards, the Rev. H. Ierson, Mr. Ellington, Mr. Stafford Allen, the Rev. L. Bevan, Mr. G. C. Whiteley, the Rev. G. M. Murphy, the Rev. I. V. Mummery, Dr. Gervis, the Rev. J. Smedmore, Mr. J. Templeton, the Rev. J. Clifford, Mr. F. Tuckett, the Rev. W. Morrison, and Dr. Langley.

The SECRETARY (Mr. J. Carvell Williams) stated that he had letters of apology from Mr. Richard, M.P., the Rev. J. Kennedy, the Rev. J. G. Rogers, and Mr. Frederick Harrison, also a letter from Mr. Ebenezer Clarke, who deprecated at present calling for any pledges to vote for Mr. Miall's motion, for which the country was not ripe, and advocated first the education of the country; the question being only one of time.

The CHAIRMAN in introducing the business of the conference said: Since we last met in conference in March of the present year, the position of this Society and of the cause which it represents has marvellously altered for the better. (Hear, hear.) I quite agree with my friend Mr. Clarke in one respect; namely, that we should accept and act upon the challenge which has been thrown out to us by Mr. Gladstone, that if we want to convert the House of Commons we must first of all apply ourselves to converting the constituencies. We believe that even the present constituencies, if they have a fair opportunity of expressing their meaning at the poll, will probably return a much larger number of members pledged to the principles of this association than those which supported my motion for the disestablishment of the Church of England last

session. Oftentimes I have been consoled with, more especially by those who take no deep interest in this movement, upon the small number of members who followed me into the lobby on the occasion. I could only assure them that the number as nearly as possible tallied with my expectations, and that I think, as I then thought, that it was a very respectable and powerful minority to commence a Parliamentary agitation with upon a question like this. (Hear, hear.) I believe that if the question were submitted again, in another shape it may be, but still involving the same consequences, a very large number of those who abstained from voting on the occasion would be found voting, not against the motion, but for it. (Hear, hear.) At any rate, I am not at all discouraged at the prospects we have before us. The question has been lifted into a higher range altogether from that which it had occupied previously, and it has become a national question, and unless it be thrown back again into the position which it had before, by our own folly and want of wisdom, I have not the smallest doubt that it will make progress as a national question, and that many years will not elapse before some statesman—not Mr. Gladstone, perhaps, but some statesman with, possibly, his foresight and his power—will see that the time has come when this question, for the peace of the country, must be settled, and, as soon as it is taken in hand by any great Minister, there will be multitudes of conversions—I may say conversions by the shoals. (Hear, hear.) Neither do I attach much significance to the institution of Church Defence Associations throughout the country. I very much doubt whether the Church will be able to bring to bear upon this question a better perfected machinery than that which she has possessed long before this, and which she has worked—I won't say to the utmost of her power, but certainly with a zeal which must commend her to her friends. All that we want in this matter is thorough discussion, whether by ourselves, or whether by the opponents of the principles we are seeking to advance. We think we can gain—cannot but gain—in their discussion of the principle of religious equality. It is based upon justice, and being based upon justice, the more it is looked at, and the greater the number of sides at which it is looked, the more will it commend itself to the just feelings of mankind. Hence, whatever discussion takes place, I have no doubt that in the long run it will tend to the advancement of our cause. Now, gentlemen, this is a meeting—a conference, rather for business than for oratory. I am exceedingly anxious that it should fulfil the objects for which it has been called, and I believe that the sooner we proceed to business in this matter the better. I have nothing especially to bring before you except this. The responsibility of this question is now thrown entirely upon us. The Prime Minister has shifted it, for the time being, from his shoulders and placed it upon ours, and he has challenged us to produce a certain result. I believe we can produce that result. I do not think that we are going to produce it immediately; I have no idea, for example, of winning it perhaps at an immediate or nearly approaching general election, but this I do say—give us time, not too long time, to indoctrinate the people—the electors—with the sentiments that we hold, and with the present household suffrage, and with the ballot passed as a protection to the voter, I believe that we shall return so large a number of members pledged to this movement as will greatly and almost instantaneously affect the policy of whatever Ministry may be in power; and, meanwhile, I think we ought to insist upon this—that if we do not bring sufficient power to disestablish the Established Church in this kingdom, at any rate we have sufficient hold upon the Liberal party to demand that they shall not lengthen the cords nor strengthen the stakes of that Establishment—that no new measure ought to be passed putting it in a better political position than that which it now occupies. Under these circumstances, it is fitting that we should come together just to confer upon what is necessary to be done in the coming time, and especially, I think, we should direct our full and earnest attention upon the point as to how we can best collect together and express the opinion of the electors of this large metropolis. That will be one of the special topics upon which you will confer, and therefore I will not detain you from the business which has brought you together.

The Rev. Dr. EDMOND, of Highbury, moved the first resolution, viz. :—

That this conference expresses great satisfaction at the acknowledgments made in the debate on Mr. Miall's motion last session, that when the opinion of the nation is shown to be in favour of such a course, it will be the duty of the Legislature to apply to the Established Churches of England and Scotland the principle of disestablishment already adopted in regard to Ireland, and it, at the same time, recognises the necessity for strenuous and well-directed exertions to effect that object.

In this resolution there were two points; first, the acknowledgment of something which was very encouraging, and, secondly, the acceptance of a warning which should prepare them for strenuous, and perhaps protracted, exertion. The condition of this great question at this moment was one for hearty congratulation. When he looked back to the Voluntary controversy, which dealt with the question rather as an abstract one than in the concrete, he recollected with what feelings of horror and vehement opposition the very notion of disestablishment of any existing churches of the realm was regarded; whereas now they saw the calm way in which the matter could be named and discussed, even in high places; and, when he remem-

bered the not insignificant minority which supported Mr. Miall in the House of Commons, he must say the progress during the last few years had been absolutely marvellous. (Applause.) Now, on all hands, amongst intelligent men, the notion of disestablishment was getting familiar, and it was felt that the question deserved, and must obtain, close consideration by the people. It was not at all an uncommon thing for people of the Establishment to speak of the subject of disestablishment as already settled, so far as argument went, and the only question was in what practical manner it could be wrought out. The other day a bishop of America, who had been moving among church dignitaries in England, told a minister of the Free Church of Scotland, in discussing the question of how long it would take to disestablish the English Church, that it would take not twenty-five years, but that ten years would do it. (Hear, hear.) When men were calculating like this, it was clear the event was not very remote. All this was encouraging. At the same time there were, of course, some persons who were alarmed, and who declared that the Church of England could only be overturned by an agency that would at the same time overturn all the other institutions of the land, including, of course, the House of Lords—(laughter)—and the Throne, as if it was not well known that Dissenters were as loyal to the Throne as Churchmen. (Applause.) But the notion of disestablishment was becoming familiar, and had been carried out in a concrete shape in Ireland, and it could now be discussed with a conviction that men would listen to reason about it, and would endeavour to do their best to arrive at a conclusion which was according to justice. Still, no one could look at what the Church of England had been and think of its associations, without feeling that it could not be removed except by great and strenuous and continued effort. What, therefore, was the part of the Liberation Society? A challenge had been thrown out—"Convert the constituencies and we will do the work!" They must therefore set to work to ascertain first how far the constituencies were already converted, and he believed they would be found converted to a larger extent than had yet appeared; but if their conversion came short of being complete, the Society must set to work to complete it. (Cheers.) They must educate the communities by the diffusion of information, by the maintenance of healthful and honest discussion, and they would be able to go to the House of Commons and to the Cabinet and say, "As in the case of the Irish Church, public opinion has ripened, the constituencies are converted," and when they had the opportunity of showing this with the same unanimity that demanded the disestablishment of the Irish Church, then Parliament would allow the Church to be free and the State untrammelled. (Cheers.)

Mr. JAMES HEYWOOD seconded the resolution, and having paid a compliment to Mr. Miall for his persistent advocacy of religious liberty for the past twenty years, said he felt convinced, nevertheless, that we were very far yet from having real religious equality in this country. (Hear, hear.) He had taken great interest in academical matters, in which, no doubt, great triumphs had been gained as to religious tests; but there were still hindrances to real freedom at the Universities, where, for instance, there was still a compulsory service of purely Church of England prayers, and, though persons might stay away, there was no opportunity for any other form of prayer. Even if they took the case of the most important endowed schools, Westminster, Winchester, Harrow, Charterhouse, and Rugby, the majority of those schools had been so managed by commissioners that the different public bodies having power to nominate governors could only nominate members of the Church of England; and, under these circumstances, the Senate of the University of London had in some cases declined to exercise their right of nomination. Of course a great number of the boys who went to public schools were necessarily children of Dissenting parents, and their interests, as well as the Church of England, ought to be represented. (Hear, hear.) The Church of England, it appeared to him, was a favoured denomination without sufficient reason; it was enormously powerful; and it commanded a great number of votes at elections, which was really the great strength of their position, and therefore he was glad to hear that the Liberation Society intended to appeal to the constituencies. (Hear, hear.) In the borough of Chelsea, where he lived, he should be happy to assist in stirring up that end of London. He believed the benefit of disestablishment had been already felt in Ireland. He did not know that precisely the same form of disestablishment should be adopted in England—(Hear, hear)—but there would be time enough, after the principle had been admitted, to go into detail; the object of the present meeting was simply to endeavour to determine on some mode of action to accomplish it. (Hear, hear.)

The Rev. Dr. ALLON, of Islington, supported the resolution, and said there was hardly anything in it which they did not all recognise, and upon which they were not all agreed. He was sure there was no difference as to the principle; and it was both a principle and an expediency with Nonconformists that such an Establishment was a wrong to those who were not in it, and an injury to the Church of Christ. (Hear, hear.) The question was, the most expedient way of convincing those who did not think in the same way. They must not forget, while they held this principle, others held that a State Establishment was right and wise; and there-

fore their first duty would be to convince those who did not agree that the principle of a State Establishment was wrong. The Society had been trying to do this for many years in various ways, and with a success, he believed, that equalled their most sanguine expectations. The work now to be done would be to convince members of the Establishment that such an Establishment was inexpedient, as well as wrong in principle, for there were many who did not care about the principle, but resolved it into a question of expediency. He had less fear of the persistence of the selfish than of the persistence of the sincere and timid. (Hear, hear.) Many clergymen would be willing to surrender their position, as far as its advantages went, on account of the wrong that was done to other churches by an Establishment; but there was, at the same time, in the minds of some, a sincere, earnest, and religious fear that to disestablish the Episcopal Church would deprive large sections of the community of their present means of religious instruction. The question of expediency was one to which the Society must turn its attention, and if they could produce the conviction that an Establishment was inexpedient that would also carry the larger question of principle. In almost every circle he met with he was astonished to hear acknowledgments of the righteousness of the demands of Nonconformists on this question, and of the hopelessness of attempting much longer to maintain the Establishment. There were many clergymen who were not disposed to give the Establishment a duration of fifteen or even of ten years. It was the conviction of many intelligent influential men that the end would come very rapidly, but still there was a fear. A few days ago he was in a company of clergymen, and they were all eager to know what the Nonconformists desired with reference to disestablishment, how it was proposed to provide for the rural parishes in the event of the Church being disestablished, and particularly what were the terms the Nonconformists were likely to proffer. (Hear, hear.) He thought the Society might do good by showing the advantages of voluntarism and what it had done. (Hear, hear.)—as compared with the Established Church. This result, he believed, would have more weight than any discussions of abstract principles. He believed the time was come when the subject should be brought persistently before the British Parliament—(Hear, hear)—and argued on the ground of high principle such as Mr. Miall had already taken—(applause);—and he looked with great hopefulness to a speedy termination of this painful controversy.

The Hon. LYULPH STANLEY said that the way in which the London members had voted last session on Mr. Miall's motion showed the necessity of organisation with a view to further action in the metropolis. He supposed it would not be doubted that the influence of the Liberation Society was greater amongst the people than the influence on the other side, yet there was not that support given in Parliament which ought to be expected from Liberals. If there were certain members in London who would make promises in order to get votes, perhaps there was a pliant material for the Society to work upon, and as much might be done probably in the metropolis as was done in the North of England, where, in the town constituencies, the people had been got to see this question in its proper light. In Lancashire and the West Riding Dissent had held its head high for 200 years, and there Liberals were much more prepared to carry out disestablishment than elsewhere. Let them go firmly on with this question, and not go nibbling at small grievances—instead of lopping off branches, let them cut down the tree at once to save further trouble. (Hear, hear.) If they were to carry out the principles of the Liberation Society, they must get support wherever they could—(Hear, hear)—in order to strengthen their organisation. Hitherto the Society had been largely composed, not only of Dissenters, but Dissenting ministers, had been among its most active and conspicuous members; but they ought to look at this question as something more than a social grievance, or a mark of inferiority of Dissenters. They must put the question before the working men in a way that would interest them, because certainly, since Mr. Disraeli's Reform Bill, if the working men understood the question, they were masters of the situation. In most towns in England the mechanics were opposed by the religious organisations; no doubt the influence of the Church was very powerful in almost every social act of men's lives, but it was attended by mischief from the fact that it opposed the tendencies of the day to change. If the Church of England's strength lay in its attachment to a political party, that might also be made its great weakness. In any county election how many of the benefited clergy would vote for a Liberal candidate? Probably not ten in any county. Quite irrespective of whether a State Church was a grievance to Dissenters, he wanted the working men to see that it was a great organised camp in every parish, working persistently in favour of one political party—and that, working with the party that kept the working men down as it had done, it was not a desirable institution to uphold. What they wanted was to infuse something more political and less theological into this movement. What he wanted was to get rid of an organisation that stopped the way and blocked the way most obstructively against political progress, and if they could put the question in that way to the working men in the great towns, the Society would get more support from them than it did at present. (Applause.)

Mr. F. TUCKETT hoped the resolution did not commit the meeting to an approval of the terms of disestablishment which had been adopted in Ireland.

The CHAIRMAN said the expression contained in the resolution was tolerably precise; viz., "it will be the duty of the Legislature to apply to the Established Churches of England and Scotland the principle of disestablishment already adopted in regard to Ireland."

Mr. F. TUCKETT thought the resolution ought not to commit the Society to any approval of the terms adopted with reference to the Irish Church.

The CHAIRMAN replied that he should think that would be the feeling of every gentleman in the room. (Applause.) Of course the discussion of the terms, or the plan upon which disestablishment should be effected, at this moment would be inopportune; at the same time, he supposed it was the feeling of everyone that the precise mode which was adopted with reference to the disestablishment of the Church of Ireland would not be applicable or suitable to this country.

Mr. HOSKYNs said there were one or two arguments which they ought to endeavour to instil into the minds of all classes in the country. One was that disendowment did not mean confiscation of property, or sacrilege, or any such absurdity; because no right of property had ever existed in the Established Church for the benefit of the clergy, who were merely officials performing, like the judges or officers of the army and navy, certain duties for the benefit of the nation. It was, therefore, absurd to talk of prescription, because prescription implied that a right of property had existed for a number of years, but in this case no right of property had ever existed. They had suffered certain rights of property to grow up for the benefit of the Established Church; and every incumbent he presumed would be allowed to retain his benefice for his life, and then the support and control of the State would cease upon the death of each individual, after which the election of the minister would take place in a voluntary manner, the parishioners having the freedom of choice. Then they must use the historical argument and remind the people what a lot of Church property was converted to secular uses at the time of the suppression of the monasteries. Then they could also quote the example of foreign countries—at the Treaty of Westphalia, and when the power of the Jesuits was broken down. As a member of the Broad section of the Church, he gladly welcomed this movement, because he thought all religious communions should be placed on a footing of strict equality before the law. Doubtless some communions would have more influence in the country than others, but why not allow the law of supply and demand to operate in theology as well as in economics? With regard to the Parliamentary aspect of the question, if they could stave off a dissolution till the country was well educated, they would probably get Mr. Gladstone or Mr. Forster as their leader in the House as Prime Minister—(laughter)—but the credit of the movement ought to be ascribed to Mr. Miall. (Applause.) He would conclude by quoting a passage from Mr. Disraeli's "Lothair"—"Parliament made the Church; Parliament will unmake the Church. The Church of England is no longer the Church of the people at present. Its fate is sealed." (Hear, hear.)

The resolution was then carried unanimously.

Mr. CARVELL WILLIAMS then made a statement relating to the special purpose of the conference. He said, although the Liberation Society might be said to have been provincial in its conception, its headquarters had always been in the metropolis; where was held the great conference which called it into being. Its triennial conferences had also been held in London, and its council and executive committee had always sat in London also; and there was located its Parliamentary and electoral machinery. There was, however, one sense in which the movement had been more provincial than metropolitan. It had worked more assiduously for the formation of public opinion in the provinces than in London; and its organisation in country towns had been far superior to that which existed in London. There were few towns of any importance in which its friends were not organised; and that could hardly be said of London. Several reasons had contributed to this result—reasons which equally affected other public movements. One was the vastness of the metropolis and its enormous population. London had also suffered from the absence of municipalities—there was a want of corporate feeling. There were also other reasons based on the character of the metropolitan representation. Whatever the shortcomings of the metropolitan members, he must do them the justice to say that until a recent period they had been amongst their best voters; but now that the outworks were pretty nearly demolished, and the association was preparing to attack the citadel, they had to deal with an entire new state of things, and hence the present conference. A few facts in regard to the present representation of the metropolis would perhaps assist their deliberations. In the metropolis there were ten borough constituencies returning twenty-two members to Parliament. Of these, twenty were Liberals, and two Conservatives. Three of the Liberal members were members of the Government. Of the seventeen unofficial Liberals, only five voted for the disestablishment motion on the 9th of May, four voted against it, and eight were absent. Including Liberals and Conservatives, official and unofficial, five members voted for

the motion, nine voted against it, and eight were absent. The City did not contribute a single vote in support of the motion, two members for the City voting against it, and two being absent—both of them Nonconformists. Both members for the Tower Hamlets were on what might be called the wrong side. The votes of the members for Hackney neutralised each other. Marylebone pronounced no opinion whatever in the division, for both members were absent. Greenwich did not give one vote for the motion, but gave one against it; the absent member in that case being a Nonconformist. Lambeth gave one vote for the motion; the other member was absent; one Nonconformist voted with Mr. Miall, the other, also a Nonconformist, not being in his place. In Westminster they fared as badly at the hands of the Whig Captain Grosvenor—as they did at the hands of the Conservative Mr. W. — Smith—for both voted against the motion. The only borough in the metropolis which gave them two votes was the newly-formed borough of Chelsea. (Hear, hear.) They did not complain strongly of this, or threaten those who gave these votes, or refrained from giving them, with the loss of their support at the next election, because these members had not been called upon to face the question of disestablishing the Churches of England and Scotland at the last general election. What they had to discuss now was the future of this question. None would doubt that the Liberal vote in the City of London was to a large extent a Nonconformist vote, and in other boroughs there could be no doubt that the Nonconformist body was strong enough to secure one of the votes to be given, when the question next came before the House of Commons. If in the provincial towns it would be their duty—as he thought it would—to insist, wherever the friends of religious equality were dominant, that they should return at least one member who would represent their views, surely, there was no reason why they should not take the same position with regard to the great Radical constituencies of London. (Cheers.) Ought they not at the next general election to secure for Mr. Miall at least ten metropolitan votes instead of five? (Hear, hear.) How were they to do it? In the first place, in London, as elsewhere, they had a good deal of educational work to do. A great many people had left London, but more remained in it, and they had votes, and those votes at the next general election would depend on the extent to which the voters were instructed between the present time and then. There were a large number of young men who needed guidance, and then there were masses of working men who, if they could be got to follow the Society with zeal and enthusiasm, might prove of great service. Then, in addition to that, there were members of the Church of England amongst whom it would be necessary to carry on this educational work; and he was obliged to add that, even in London, there were some Nonconformists who would be all the better for educating. ("Hear, hear," and laughter.) For the sake of the country at large it was of great importance that it should not be possible for any of their friends to point to apathy at headquarters—(Hear, hear)—but it should be seen here as elsewhere that the feeling in favour of disestablishment was growing stronger and stronger. How could this be effected? He did not propose to answer the question dogmatically, because he was conscious of the difficulties to be contended with whatever plan was adopted. He did not think that much could be done in London by any central demonstrations. To a certain extent they must, of course, deal with London as a whole. He thought it would be of value if they could arrange in the winter for a short course of lectures dealing with special aspects of the question. It had further been suggested that, as there were a considerable number of members of the Church of England disposed to look at this question candidly, it would be desirable to bring them face to face with friends of the Society and discuss the matter with courtesy and Christian feeling. It would be further needful to use the platform in London to a far greater extent than had hitherto been done. There were large halls in different parts of London, capable of holding numerous audiences, and in that way it was possible to make friends on a large scale. Then, with regard to the important question of organisation, it was necessary to deal with London sectionally, and with reference to its Parliamentary divisions. Having regard to the figures he had given, he thought they should organise first of all the forces they had at hand in the several constituencies. It might, or might not, be practicable to have committees or branches for the whole of each borough. In Greenwich, for instance, it would be easier to work sectionally than centrally. These organisations might be useful both for Parliamentary and electoral purposes. In the provincial towns, now, they could put their hands on the political leaders and men who did the work in contested elections, and he thought it possible, with some trouble, to put in motion machinery which would suffice in the same way for all the Parliamentary constituencies of the metropolis. In all the boroughs the Society had already subscribers who could at once form the nucleus of such a body as he had described, and which should be done before the arrival of a general election. (Hear, hear.) Finally, it had been suggested that a conference should be held in each of the metropolitan constituencies, for the convenience of those who could not attend a central conference, as well as for other reasons, and when further details could be entered upon. Strong as the Society might be in regard to principles, zeal, and enthu-

siasm, there was yet a great deal of latent power outside which might be utilised for the advancement of the cause, and he hoped that London would do its part in developing that power. (Hear, hear.)

The Rev. B. WAUGH (Greenwich) then moved:—

That the Conference, feeling it to be important that the disestablishment movement should be carried on with greater vigour in the metropolis, has pleasure in learning the intention of the Executive Committee of the Liberation Society to arrange for meetings and lectures in the several metropolitan constituencies, and to form, as far as may be practicable, local organisations for Parliamentary and electoral purposes; and it expresses the hope that their proposed measures will receive earnest and effective local support.

Alluding to the remarks of Mr. Lyulph Stanley, he said he was glad to hear such liberal sentiments from a gentleman who stood in some relation to the Established Church, but he could not agree with Mr. Stanley that the strongest power of the Society would be in showing the working classes that the Church of England, having set herself against all political progress, ought therefore to fall to the ground. He had had a good deal of experience of working men, and if the Society could throw into the movement, not a theological, but a religious element, he believed they would attack the constituencies in a way that could be done by no other instrumentality. London was divided into two classes on this question—viz., those who were for the Society and those who were against it. The class further, or who might be halting between two opinions, might be subdivided into three—viz., those who support them from political motives, those who would support them from anti-Christian motives, and those who would support them from religious motives, and those latter would be the larger and more valuable part of the constituencies. He entreated the Society to take its stand upon religious, rather than political grounds.

Mr. W. H. MICHAEL, in seconding the resolution, said he quite agreed with Mr. Stanley that there was an intimate connection, which could not be neglected, between political and religious liberty, and they would be doing themselves a great injury if they gave undue importance to the religious aspect. The religious aspect, however, had never been neglected on that platform—(Hear, hear)—on the contrary, it had been largely enforced; but he thought that in many instances they had forgotten the intimate connection between that and the political aspect. Look at the last election for the county of Middlesex. It was a disgrace to Liberals, and was owing to the want of organisation in bringing forward suitable candidates to represent the Liberal cause; it was not owing to the Liberals not having the majority, but because they had no organisation. There was a great distinction between the county constituencies and the metropolitan constituencies, but in both there was a great absence of education, not so much amongst Churchmen as amongst Dissenters, as to the principles and application of Nonconformity. What were the best means of removing this condition of things? Could not some steps be taken to put Nonconformist principles in a proper and favourable point of view? He believed the answer was much in the hands of ministers. They separated too entirely the political from the religious aspect of the question. If one thing was more startling, now, in the progress of this movement, it was that the highest dignitaries of the Church had all had something to say in some way about disestablishment, and they all acknowledged that, as far as argument could go, the matter was already settled. Dean Stanley himself had said, "If we had to commence again a system, we certainly should not have the system of an Established Church." By disestablishment they did not wish to destroy the Church, and those who thought they intended to do so confused two things. What they wanted to do now was to benefit the Church and benefit her in the best way by removing that which was a great hindrance to herself and to the progress of Christianity. (Hear, hear.)

Mr. GOVER said it seemed to him the supporters of this principle had not sufficient cohesion amongst them, and did not understand what they wanted, or how to set about it. This was shown in the recent contest with reference to the School Board election. The Church of England had a beautiful electioneering organisation, while the Nonconformists were at cross purposes. That was their defect. But he was not quite certain that Nonconformists were in earnest, because he found that political expediency swallowed up their Nonconformist principles. If Nonconformists were in earnest they would look upon this matter in the light of a sacred principle, with which no question of political expediency should be allowed to interfere. There was a want of faith. Perhaps they did not believe the thing could be done. After the abolition of Church-rates was the Church discouraged? Not a bit! It contrived the machinery of the Endowed Schools Commissioners, and those bodies were composed of Churchmen to the exclusion of Nonconformists; whilst the latter were idle, the former were sweeping all the educational endowments of the country into the net of the Church. Now the Nonconformists were just beginning to organise. He assured them if it was worth doing at all it was worth doing well. Their first and foremost object must be religious equality. He concluded by referring to the school fees question and the Emanuel Hospital scheme.

Mr. HEATH (Hackney) made some observations on the votes of the members for Hackney on Mr. Miall's motion. The borough was essentially Nonconformist, but they wanted organisation; and the Society might rely on some fifty men who were

ready to do the work with a faith and a belief in the principle.

The Rev. H. IERSON said he had recently been to America, where there was religious equality, and he was struck very much with the perfect equality amongst the different sects there, such as could not be imagined in this country. He came back to England, reduced to a very small fraction. (Laughter.) He urged the Society not to be afraid of pushing on the question. Politicians were compressible sort of men—(laughter)—and they would do what was wanted when it was to their interest to do so. He expressed his desire to aid the Society in his own district, and was glad to find the movement had been taken up by the working men of London.

The resolution was then carried.

On the motion of Mr. STAFFORD ALLEN, seconded by the Rev. L. D. BEVAN (who suggested that social meetings might be held at their own residences), a vote of thanks was unanimously accorded to the chairman.

The CHAIRMAN, in reply, said: I thank you sincerely and cordially for your kindness. I rejoice very much in the freedom of tone that has been apparent throughout the evening, and that we who have had something to do with conducting the affairs of the Liberation Society, and who possibly have stirred up the minds of many who, before our work, did not think much of the principles we hold—that we have received a great deal of stimulus to-night which I hope will do us good, and make us more firm and determined in carrying out our own principles. I quite agree that there is nothing to be gained by timidity. All that we need is that we wisely consider our course, and having considered it and come to a determination as to what line shall be taken, to hold that line without shrinking. I believe it will be necessary for us to do this at the next general election, and I have not the smallest doubt that when we take up our proper attitude as friends and advocates of religious equality, a very large number of persons will find it to be expedient to them to reconsider the question also.

The conference then terminated.

NOTTINGHAM.

On the evening of the 13th inst. the Rev. J. G. Rogers, of Clapham, addressed a crowded meeting at Nottingham, convened by the local branch of the Liberation Society. Mr. E. Gripper presided, and there was an influential attendance on the platform. Mr. ROGERS delivered an address on the proceedings at the Church Congress lately held in that town. He said that he did not approach the subject as an unfriendly censor, for there was much in the proceedings of the congress at which he rejoiced, indicating, as it did, the growth of life and of a desire for liberty among the members of the Church of England. He at the same time pointed out that these congresses were necessary, because the Church had not the means of regulating its own affairs, as other bodies had. He then commented on the statements of several of the speakers and paper-writers at the congress, and dealt with the misconceptions on which some of them were based. At the close, the Rev. W. WOODS proposed a motion, which, while it recognised the improved tone of feeling displayed at the congress, condemned the statements of Canon Tristram and the Rev. G. Venables. This, having been seconded by Mr. F. STEVENSON, was carried by a very large majority, and then the Rev. C. CLEMANOE proposed a vote of thanks to Mr. Rogers for his able and admirable address. Mr. ELLIS (a Quaker) seconded it, expressing pleasure at its high tone. This was heartily carried.

WORCESTER.

On Wednesday evening, the 15th inst., the Rev. CHARLES WILLIAMS delivered an able lecture on "The Present State of the Establishment Question," in the Guildhall of this city. The attendance was very large, the assembly room being crowded. The Rev. R. VAUGHAN PRYCE, M.A., acted as chairman, and, in referring to the progress already made, said it was not the duty of Nonconformists to stand by and watch the State-Church in its progress towards disestablishment, but to be up and doing. Working men in all parts of the country were taking up the question, with a view to the separation of Church and State, and men of intelligence and money should not allow the working men to go alone, but should stand shoulder to shoulder with them in the cause. The lecturer submitted to the audience a number of important facts, especially in relation to the Church property question, in connection with which he combated the assertions of the Rev. Mr. Blenkinsop, a local clergyman. The *Worcestershire Advertiser* says that he was listened to throughout with profound attention, frequently applauded, and resumed his seat with great enthusiasm. He received a cordial vote of thanks, and the chairman hoped that the question would not rest in Worcester, and also that the education question would be taken up.

WARRINGTON.

Last Wednesday evening the first meeting convened by the Society in Wigan was held in the Wycliffe Hall. There was a large attendance; the working men being present in considerable force. The chairman was R. W. MURRAY, Esq., who, replying to the Bishop of Manchester, and speaking as an American by birth and experience, said that in America, where religion was conducted on the voluntary principle, there was more earnestness, more religious vigour and zeal than they found in any religious Establishment. He thought that if the Establishment of this country were judged

by the rule under which the Bishop of Manchester had condemned the Churches of America, that it would fall woefully short of the conditions with which they justified it as an Establishment. (Hear, hear.) They might refer to thousands of places in this country, and he did not think that they need go further than Warrington to see that the state of religion was in a most highly unsatisfactory condition, and the same argument that would condemn the voluntary principle of America would entirely condemn the Establishment of this country. (Hear, hear.) The Rev. G. S. REANY read a letter he had received from Dr. Massingham, whose incumbency is in Wigan, holding Mr. Reany responsible for any conflict that might ensue as the result of the meeting, and stating that there would be counter-action. The Rev. J. G. ROGERS, of Clapham, a deputation from the Society, then delivered an able lecture, the subject of which was the late Church Congress.

APPROACHING MEETINGS.—The Rev. Charles Williams was to lecture on Monday night at Redruth, in Cornwall; on Tuesday at Falmouth, on Wednesday at Kelston, and on Thursday at Truro. Next Monday night Mr. Carvell Williams is to attend a conference or public meeting at South Shields, and on the 28th and 29th is to address meetings at Ashton and Chester.

WORKING MEN AND DISESTABLISHMENT.

A public meeting, to which working men were specially invited, was held in the Corn Exchange, Brighton, on Wednesday night, to consider the question of the separation of Church and State. There was a large attendance. Mr. William Hall presided, and on the platform were Mr. G. Potter and Mr. Howell, the deputation from the London Working Men's Committee for promoting this object.

The CHAIRMAN, in the course of his opening remarks, said he believed that the State Church question more accurately divided the two great parties in the State than any other, occupying a position, in fact, corresponding to that formerly held by the Church-rate question. It was this question, in short, which, more than any other, would decide the fate of future elections. The estimation in which it was held by Conservatives might perhaps be judged from the fact that in the Junior Carlton Club, at which he recently dined, he saw nothing whatever emblematic of their principles, except the words "Church and State" worked in the corner of every tablecloth and napkin. (Laughter.)

Mr. W. WOODWARD, in a vigorous speech, proposed the first resolution, which was as follows:—

That in the opinion of this meeting the disestablishment and disendowment of the English Church has become a political necessity, inasmuch as it has caused a large dissent from without, and great dissensions within; and, therefore, to tax a whole nation for the support of an institution at war with itself is unjust, and is calculated to injure rather than advance the best interests of the Church; and this meeting pledges itself to use all constitutional means to abolish the State-aid the Church now receives; and this meeting regards with satisfaction the agitation commenced by the working men of London, for promoting the separation of Church and State, heartily joins therein, and earnestly hopes that the movement will be vigorously carried on throughout the country.

The resolution was seconded by Mr. J. WILBY.

Mr. GEORGE POTTER, who was received with loud applause, said in the course of his speech that their reasons for advocating the separation of the Church were, that the Church was hindered in its work so long as it remained linked with the State, and that it appropriated, unfairly, the revenues and emoluments, which belong to the nation as a whole, for the benefit of a minority. The Working Men's Committee did not take credit to themselves for beginning the movement—that honour belonged to Mr. Miall and the Liberation Society, and those who had gone before them; but they felt it was time the working men took up the question, and helped to rid religion of this great sham, and politics of a huge anomaly. (Applause.) If the majority of the people of England belonged to the Established Church, it would be quite another thing, but the fact was that the so-called adherents of the Church did not number more than one-third of the population, and not more than 18 per cent. were ministered to. Now what they wanted was that this inequality should exist no longer—(hear, hear)—but that the Church of England should, in very fact, become the Church of the people. (Applause.)

Mr. G. HOWELL followed with a speech in which he specially referred to the obstructiveness of the Church. In each instance it adopted the same cry—that if such-and-such an Act were passed, it would end in the ruin of the country. In this manner the Establishment had opposed Catholic Emancipation, the removal of the Jews' disabilities, and disestablishment of the Irish Church, and other measures. With respect to the latter, the great outcry made by the Church upon the subject was simply to obtain more money; she cared more about the pounds, shillings, and pence than she did about the religion. And what result had attended the separation of Church and State in Ireland? Why, that her creed had become liberalised, and that Protestants of all denominations could now unite against their common foe—Roman Catholicism. And in like manner the Church of England would be immensely benefited by its severance from the State.

After a few words from Mr. E. MAITLAND, who thought the most important point was that of liberating the State from the domination of a sect, Mr. LUFF proposed an amendment to the effect that it was inexpedient to express an opinion on the

disestablishment of the Church without further consideration and information; but as no one seconded it, it fell to the ground, and on the motion being submitted to the vote, it was carried nearly unanimously, only about a dozen hands being held up against it.

On the motion of Mr. FUNNELL, seconded by Mr. ROBINSON, it was resolved that copies of the foregoing resolution, signed by the chairman on behalf of the meeting, should be forwarded to Mr. Gladstone, Mr. Miall, and the borough members; and, a vote of thanks having been accorded to Messrs. Potter and Howell, on the motion of Mr. FITCH, seconded by Mr. J. WOOD, for their addresses, the meeting separated, after having duly acknowledged the services of the chairman.

On Monday there was a largely-attended meeting in the old Mechanics' Institute, Bradford, Mr. Lund in the chair. Mr. George Potter was the principal speaker, and was warmly received and attentively listened to. A resolution in favour of disestablishment was moved, and was met by an amendment to the effect:—

That in the opinion of this meeting the people of this country have derived inestimable benefits through the connection between Church and State, and that such connection continues to be beneficial.

This was moved by Mr. G. BERRY, and seconded by Mr. E. KINGDOM, who contended that in former years the bishops of the Church had been martyrs to the cause of civil liberty. The amendment was then put, and the CHAIRMAN said only about half a dozen persons voted for it. The resolution was therefore carried by an overwhelming majority. Other speeches were made, and a branch committee formed.

We understand that the Working Men's Committee have also arranged for meetings at Bradford, Leeds, Kidderminster, and Wolverhampton.

NONCONFORMISTS AND THE GOVERNMENT.

NORWICH.

A meeting of Nonconformists was held on Thursday at St. Mary's Schoolroom to protest against certain provisions in the Elementary Education Act. There was a good audience, the chair being occupied by Mr. J. H. Tillett, who briefly opened the proceedings.

The Rev. G. GOULD moved the first resolution as follows:—

That in the opinion of this meeting the Elementary Education Act is unjust in some of its leading provisions, is calculated to promote religious animosities, and to place obstacles in the way of a national scheme of education.

He was sorry that a necessity had arisen for calling together a meeting of Nonconformists to consider the educational policy of the Government and their relation to that Government in consequence of the Elementary Education Act. Nothing but a strong conviction that justice was on their side, and that a manly love of fair play entitled them to arrest the progress of this measure, and to intimate to the Government their dissatisfaction with the course of conduct they had pursued, could warrant them in thus taking their stand and lifting up their voices against the maintenance of principles which they believed to be injurious to the British people and directly in opposition to the most cherished convictions of their religious faith. The question deserved at their hands the most serious consideration, because there could be no doubt that upon the policy which the Nonconformists of the country might adopt, and upon which they might act, the future political arrangements of this country must in a very large degree depend. He did not believe that it would be possible for any Government, however powerful, to maintain itself in power in direct opposition to the united voice of the Nonconformists. (Applause.) He could be no party to asking at the hands of Government in respect to Ireland the maintenance of a policy which he was not prepared in the furthest detail to carry out in England, and if he objected to the payment of money raised by public taxes for the inculcation of the Romish faith in schools in Ireland, he should, upon the same grounds, object to the maintenance of the views of the denomination to which he belonged by any moneys contributed directly or indirectly out of rates or taxes. This was an impregnable position. The difficulty which gathered around this matter needed to be looked at carefully. Mr. Gladstone and the Government had need consider well the course of policy which they were about to adopt if they expected to receive the continuous support of the Nonconformists, and of a large number of outsiders who were lovers of truth and justice. Englishmen would feel that a Government which could not deal with the question of education upon the broad principle of public policy was unfit to hold its place, and must give way to other and better men. (Applause.)

Mr. JOHN COPEMAN seconded the motion, and said that they were all advocates of religious equality, and he could not conceive a more fatal attempt to ignore that great principle than this Education Act. (Cheers.)

The Rev. G. S. BARRETT, in concluding a speech in support of the resolution, said that the Congregational and Baptist Unions had resolved that in no case would they support a Ministry who perpetuated this direful blow at religious equality in England. (Hear, hear.) If the Liberal party were broken up he should not regret it. Nonconformists had always gained more by the Tories than by the

Liberals. It was desirable that Mr. Forster should know that if this Education Act were not altered there would come a time of some critical division, when the Nonconformist members would walk out of the House. (Applause.)

The Rev. ROBERT KEY moved that the Revs. G. Gould, G. S. Barrett, J. Scott, and Mr. Tillett be a deputation from this meeting to the conference at Manchester. A. J. N. CHAMBERLIN, Esq., seconded the motion, and in closing the meeting the chairman said they would go altogether against denominational teaching in public schools, against the appropriation of a single farthing of public money, either from taxes or local rates, to any narrow sectarian purpose. (Cheers.) Mr. Tillett concluded by saying that now Nonconformists would wake up to the dimensions of this question. This was but the opening day of a great campaign.

MANCHESTER.

On the 14th, the first of a course of five lectures projected by the Nonconformist Association was delivered in the Corn Exchange, by the Rev. A. Maclaren, on the subject of "Religious Equality, in its connection with National and Religious Life." The building was filled by an enthusiastic audience. In the absence of Mr. Richard Johnson, president of the Union, Mr. James Boyd, treasurer, occupied the chair. Among those on the platform were the Rev. Alex. Thomson, the Rev. J. Bedell, the Rev. H. J. Betts, the Rev. D. N. Jordan, the Rev. A. J. Bray, the Rev. Alex. Wilson, the Rev. G. H. Brown, Eccles; Mr. James Sidebottom, Mr. Abraham Haworth, Mr. Ald. Murray, Mr. R. D. Rusden, Mr. William Warburton, Mr. Massey, Mr. W. S. Brown, Mr. Reuben Spencer, Mr. Stanway Jackson, Mr. Alfred Crewdson, and others. In a brief opening speech, the chairman referred to the approaching conference of Nonconformists at Manchester on the 13th and 14th of December. Mr. Maclaren, who was received with loud cheers, then proceeded to deliver his lecture, which there is some probability, we believe, will be re-delivered in London. He closed as follows:—

Slight and inadequate as this lecture has been, both because of limited time and limited powers—(cheers)—I trust that enough has been said to show that in this conflict we are animated not by denominational grievances, nor by sectarian animosity, but by principles closely connected with our firmest convictions, and flowing from our deepest conceptions of the Kingdom of Christ. We are earnest for the common good of religion and our country, and we believe both to be inseparably bound up with the principle of religious equality—a free church in a free State. (Cheers.) So, and only so, we believe that the petition of the Prayer-book, which we too pray, shall be answered, and "peace and happiness, truth and justice, religion and piety, may be established among us for all generations." We ask the civil power to confine its relations to the Churches to the establishment of the justice which the prayer wisely places in the centre, and we believe that then the blessings which diverge from it on either side will be secured. Enough, too, has, I hope, been said to lead me to appeal to Nonconformists, to whom I suppose I mainly speak this evening. Stand to your principles, my friends. (Loud and prolonged cheering.) They are worth fighting for. (Renewed cheering.) Have the courage of your opinions, and in all moderation, and with a careful avoidance of the corrupting leaven of human passion; but with resolute firmness avow them, and diffuse them, and act upon them. We have a work to do. Mr. Gladstone has told us we must educate and convert the nation before we ask Parliament to adopt our principles. It is agreed. (Cheers.) We desire nothing more. We seek for no legislation which is not the expression of the national will, and are perfectly content to wait until our convictions have penetrated the mind of England. But we have not merely to wait, we have to work; and our faithfulness will largely determine the rate at which that process goes on. Not wholly, for the triumph of religious equality is dependent on many other conditions besides our loyalty. It has already become the watchword of thinkers outside our pale, and its victory is assured by the irresistible current of public opinion. "Far off its coming shone." The growing convictions of the present are with us. Ours are the certainties of the future. The next great questions to which the country will address itself are ecclesiastical questions, and friends and foes alike begin to feel that when it does, only one solution is possible—absolute religious equality. (Cheers.) We are not sanguine dreamers when we anticipate the time when the Divine ideal of national and religious life shall be apprehended and fulfilled; when the nation shall be religious because the individuals are Christian; when the Church shall correspond to that ancient vision, "I will make thine officers peace and thine exactors righteousness; violence shall no more be heard in thy land," but for all outward authority and force shall be substituted the impulses of tranquil and holy hearts. Then shall men gather round the King whose throne is a cross, and learn to live in that love which is the perfection of law. (Loud cheers.)

The Rev. ALEXANDER THOMSON proposed a vote of thanks to Mr. Maclaren for his able lecture. In the course of his speech he said he rejoiced that we had in Manchester a prelate of many admirable qualities, and who, to those qualities, which had gained for him the esteem and affection of all classes of Nonconformists as well as of Churchmen, had added another excellence, viz., that he could not keep his mouth shut about a good many things respecting which it would have been for his advantage that he had not spoken. (Laughter and cheers.) It had been said the other night that the Bishop of Manchester would prove, from his great amiability, the largeness of his sympathies, his genial liberality, and the courtesy which he showed, which was so unlike the episcopal *hauteur* to which they had been accustomed, a most dangerous opponent of the Liberation Society and kindred associations. On the contrary, he thought the bishop was

likely to prove one of their best friends. He had brought forward this question in a clear and distinct manner. He had a great deal to learn with respect to the position of Nonconformists, both as to a State-Church and as to endowments. He seemed to fancy that Nonconformists did not object to endowments if only they could have a share of them themselves. He had yet to learn that not only did they object to large State endowments, but a large number of them objected to any kind of private endowments given to churches, as being likely to compromise their energies and to check the free outflow of that Christianity by which the Gospel is to be promoted in the land. (Cheers.)

Mr. ABRAHAM HAWORTH seconded the vote of thanks, which was passed by enthusiastic acclamation.

Mr. Maclaren, in reply, said: I have said my say already. One last word. There is something else for Nonconformists to do than to cheer at lectures and fling up their hats at votes of thanks. (Cheers.)

Mr. Sidebottom having taken the chair, on the motion of the Rev. A. J. BRAY, seconded by Mr. THOS. ROBERTSON, a vote of thanks was passed to Mr. Boyd for presiding, and the meeting separated.

MAIDSTONE.

A crowded meeting of Dissenters was held at the Town Hall on Monday night week, at which every Nonconformist minister of Maidstone was present, and it was determined to memorialise Parliament and the Education Department against the proceedings of the school board. The board comprises five Churchmen, two Dissenters, and two Secularists.

AN ILLEGAL REFUSAL TO BURY.

The Rev. Joseph Little, a (Conference) Wesleyan minister—who says:—"We are not grievance-mongers, ever complaining, and driven to defend our rights, but there is a limit to the endurance of even tolerance"—has addressed a letter to the *Gravesend Reporter*, from which the following passages are extracted:—

William Martin, a labourer, living at Betson, near Gravesend, lost his daughter, aged eighteen, after a lingering sickness. He gave the usual notice for interment in the parish churchyard to the church authorities. He is a member of the Wesleyan Methodist Society, and is much respected in the village; but it appears he has incurred the displeasure of the rector, the Rev. Mr. Goddard.

No objection was made when the notice for interment was given; but, subsequently, the clerk was sent to Martin's house to read a paper, stating the rector's refusal to bury the corpse. Permission was given for a grave to be ready, but that no service should be read over the dead, the reason assigned being that the deceased was not baptised in the Church of England, though she was baptised by a Wesleyan minister.

On Saturday, Nov. 11, when the burial took place, the company who assembled to perform the last rites seemed to have acted in the spirit of their Divine Master, heedless of the provocation they received to a different course. They would not create confusion by conducting a service outside the churchyard enclosure, but they assembled in the cottage where the corpse lay, when the Rev. Mr. Muller, of Greenhithe, offered prayer and read the Scriptures. They then proceeded to the grave, and placing the coffin therein, stood round the side in silent devotion.

It is with sorrow I write these facts, to think that in these days of enlightenment there should be a clergyman in the English Church who can so transgress the law of the land; who, at a time when the hearts of some, whom he calls his parishioners, are bleeding for the loss of a loved one, can add to the laceration of their smitten and wounded spirits by the indignities and inhumanities of his clerical bigotry; who outrages all Christian decency by allowing an interment in consecrated ground without a burial service, makes one sorrowful indeed. Surely, the bereaved ones needed the tranquillising influences of religious sympathy, rather than such an exhibition of cruelty and oppression. And surely the waning power of the Establishment is not strengthened by such Pharisaism.

Would not the Rev. Mr. Goddard have read the burial service over any deceased person who had been baptised in the Church of England? Undoubtedly he would, however profligate that person's life may have been. Over a man killed in a prize-fight or in a drunken brawl, over a woman dying as a prostitute, or persons who have lived in habitual adultery; but over a young Christian girl of stainless character and of religious life, he refuses to pronounce the "sure and certain hope," because she had not been sprinkled by Episcopal hands! One cannot forbear asking how much longer this is to be endured! Our civil rights are trampled on, our religious ordinances ignored, our dead insulted by the now dominant hierarchy, and where can we obtain redress?

Mr. Editor, there is something wrong when a clergyman can break the law, and plead justification on such flimsy grounds. If we appeal to the bishop of the diocese, it is only to find that he is as helpless as ourselves. If we write to the newspapers or consult friends, what comes of it? Weeping relatives, especially if poor, are not the persons to engage in legal proceedings. The result is, that the wrong-headed divine has it all his own way, goes on again to defy public opinion, and is content to take his chance of punishment as an offender of the law, for full well does he know that is a most rare event.

THE BISHOP OF LONDON'S CHARGE.

The Bishop of London on Friday delivered his first charge to the clergy of his diocese in St. Paul's Cathedral. There was a great assemblage of the clergy, and many of the laity were present. Among the clergy present were the Dean of St. Paul's, the Rev. Canons Gregory, Liddon, and Lightfoot, the Right Rev. Bishop Claughton, Ven.

John Sinclair, and the rest of the cathedral body, who received the Bishop on his arrival. Dr. JACKSON began by saying:—

Differences of opinion (said his lordship) there must always be in a national and tolerant Church between the various schools of thought which can fairly include themselves within the compass of its formularies, and therefore there must be such between a bishop and some of his clergy; but you have shown, and I trust I may never forget, that differences do not oblige disunion; and that diversities in doctrine and ritual, even when grave in themselves and anxious as to their results, need not, and therefore ought not, to break the bonds of charity, or loosen the ties of brotherly respect and esteem.

Among the topics on which the bishop enlarged were the parochial system, the need of additional churches and clergy, pew rents and free churches, the working classes, lay co-operation, sisterhoods, education, union of benefices, Episcopal authority, the ecclesiastical courts, Church and State, Ritualism, &c. For the working classes there was needed, his lordship said, shorter services, and usually a different style of preaching. Speaking of lay help, he remarked upon that form of it which can be given by women associated in sisterhoods. For such communities a distinctive dress may be useful, though perhaps not necessary, and a distinctive name:—

But I cannot forget, said Dr. Jackson, that the family is God's institution; all such communities are but man's, and I am jealous lest the human creation should usurp the dues of the Divine ordinance. On this occasion I must hold all vows unlawful. In the singular reaction towards mediæval tastes and practices which has found a place in the midst of—perhaps on account of—the material progress and intellectual rationalism of the nineteenth century, we ought not perhaps to be surprised if attempts are made or contemplated to introduce the recluse life among members of the Church of England. The attempt, no doubt, will fail on trial. And ought it not to fail? Is there in the Gospel one single precept for the recluse life—one single example of it?

Regarding the relations of Church school managers with school boards the bishop said:—

Let me be allowed to entreat the managers of Church schools never to transfer their school to the school board unless under the pressure of absolute necessity; and in that case to be careful to secure the use of the premises whenever not required for school purposes for their Sunday-school and other parochial uses. It is impossible that such religious instruction as can be given under the regulations of a board school, even when supplemented by our own Sunday-school and other additional teaching, can adequately supply the sound religious education which it is the object and endeavour of our parochial schools to give. Every effort then should be made to keep our schools in our own hands. In some cases it may be necessary to raise the rate of payment by the children; in all cases it will be important that the secular teaching shall be made as efficient as possible; but the essential conditions of the continued existence of our Church schools are, that the religious instruction in them is sufficient and sound, and that there is adequate guarantee and evidence that it is so.

The bishop insisted that the establishment of the Church is not incompatible with its freedom:—

If the Church were not merely not established, but entirely without endowment, then, and only then, would she be wholly exempt from all civil interference and control. She could not, indeed, enforce her own laws on the unwilling, excepting by the purely spiritual force of excommunication, freed from all temporal consequences. But the moment an endowment, however small, a right, however trifling, is created, a wrong becomes possible, and consequently an appeal to the civil court to redress it. Only pure voluntarism on the one hand, or entire absence of dogmatic symbols or disciplinary rules on the other, can free a Church or any religious body from judgments of the civil courts as to what are its discipline and doctrine. Establishment does not create this liability, nor would disestablishment annul it. A national Church, indeed, touches the State at many more points; their rights and duties are interlaced; and many more wrongs are therefore possible, which may require to be redressed. The positions, therefore, of an established Church, and that of a Church or other religious body not established but not without endowment, are, as regards the power of the interference of the State with their doctrines and rites, in principle, the same. Both may define their own doctrines and ordain their own ceremonies. The State, or, more accurately, the court which administers the Church's laws with coercive jurisdiction granted by the State, does not in any manner, which would be a usurpation of the Church's province, decide questions of doctrine and discipline. All questions of doctrine and discipline which, it was contemplated, could arise, the Church has decided already, and her decisions are digested into her articles and Prayer-book, her rubrics and canons, as the laws to which her members are to conform. The courts do but decide whether, such being her doctrine and discipline, this one or that of her members has, as it is alleged, forfeited his rights or committed a wrong, by teaching at variance with those doctrines or by actions in contravention of that discipline.

His lordship had previously remarked, speaking of the position of bishops:—

It is stated that the authority of the bishops is, must be, and ought to be impaired, because they one and all accept the present condition of the Church in its relations to the State, as on the whole justifiable; because, as an order, they have pronounced against the "Catholic revival," as it is called. We are bishops, indeed, of the Catholic Church; but we are so, because we are bishops of that pure and apostolic branch of it, the Reformed Church of England, which is Protestant as against the usurpation and corruptions of the Church of Rome, and Catholic as holding the whole deposit of the primitive faith and all the essentials of primitive discipline.

In conclusion, the bishop earnestly hoped that when the recommendation of the Ritual Commission, or many of them at least, had been accepted by

Convocation and legalised by Parliament, should have cancelled obsolete and inexpedient rubrics, amended others, and supplied such as are wanting, they would all of them, laying aside all party associations and personal preferences, loyally adopt and act upon the declared law of our Church, and thus at last abolish one powerful but most unholy cause of keeping asunder those who ought to be one.

THE BENNETT CASE.

The case of Sheppard v. Bennett comes on for hearing before the Judicial Committee of the Privy Council on Tuesday next. The Lord Chancellor will preside, and it is understood that both the archbishops will be present. Mr. Bennett, it is announced, will not appear either by himself or counsel.

In a letter to the members of the Catholic Union for Prayer, Dr. Pusey says:—

Personally, the judgment of the Privy Council in the Bennett case might be indifferent to us. Being a State Court it has power over temporalities which any of us may hold. It cannot affect our consciences. I could not, but for recent decisions, think it possible that right-minded men could so misinterpret the articles as to condemn any truth of God which we hold. The less so in view of the exceeding strictness with which, until of late, the Judicial Committee of the Privy Council held itself bound to act, so as not, in any penal cause, to condemn anyone who did not directly contravene the letter of our articles. But the present cause labours under the disadvantages of not having been defended, even in his Archbishop's Court, by the clerk who put forth the statements which have been impugned. It is then possible that the mind of judges, many of whom are not acquainted with, some are misinformed about, theology, may be misled by *ex parte* pleadings with no counter statement as to the fallacy of those pleadings. Able counsel are employed to obscure the truth, none to clear away the mist which may be raised. According to the principles adopted, to an extreme, in former cases, there is no doubt that we ought to be acquitted. What will be, God alone knows.

The result does not personally concern us; for nothing can concern or move us which is not the act of the Church. But it is impossible to conceal from ourselves that the decision of the Privy Council will considerably affect the minds of the English people. If in our favour, it would roll off a mass of prejudice which has, in ignorance, been fomented by some controversialists, that we are unfaithful to the Church; if against us, it would aggravate in uninformed minds the prejudice against the doctrine of the Sacrament, which we hold as "of faith."

To ourselves, it would be a gain to suffer loss of this world's goods for the truth of Christ: to many who might be prejudiced against that truth, it might involve irreparable loss.

Dr. Pusey therefore recommends earnest prayer that the members of the court may be so directed that they pronounce nothing at variance with the truth of God.

The London correspondent of the *Leeds Mercury*, writing on the Bennett prosecution, says:—

This case excites the keenest possible interest in ecclesiastical circles. Nevertheless, it seems to be thought by High-Churchmen that, should judgment go against them, there will be a great row, but nothing more—no numerous secessions, for instance. I think Mr. Bennett's friends rather expect to be beaten, all the more because he himself has decided not to appear, and thus the Privy Council will have only an *ex parte* case. A drawn game—as in the Gorham case, would, after recent successive reverses, be considered almost a victory. In the event of judgment going against Mr. Bennett, no notice will be taken of it. Those who have taught the doctrine of the Real Presence will go on teaching it, for they do not recognise the present Final Court of Appeal. How completely its decisions are defied may be seen in innumerable London churches every Sunday. For a time the use of altar-lights was discontinued, but the last judgment, with regard to the position of the celebrant at the altar, exhausted the patience of the Ritualists, and a good many of them not only refused to obey that judgment, but ceased to obey the one that preceded it. For instance, within the last two or three weeks the altar-lights have been resumed at All Saints', Margaret-street; they are used, also, at the recently-opened church in South Kensington of which Mr. Chope is the incumbent, and at many other churches. New churches of the same type are springing up rapidly in all parts of London. St. Augustine's, Kilburn, situated almost exactly opposite a new church belonging to the "Low" party, is rising rapidly from the ground, and is to cost 30,000. Another kindred church is being built just at the foot of Primrose-hill. Lord Beauchamp laid the foundation-stone of the first, Lord Eliot of the second. This persistent ignoring of the Privy Council thus far seems to have been successful. The Church Association does not institute fresh proceedings, and has therefore to be content with a barren triumph. Things were, however, very nearly brought to an extremity in the case of a rural parish in Middlesex, not far from London. The bishop has been induced to take the first step towards prosecuting the incumbent for celebrating with his face to the altar, and thereupon the incumbent resigned his living. This was too much for a kind-hearted man like Bishop Jackson, and the case fell through. A similar case of abortive proceedings occurred at Buckingham. There Mr. Hubbard interposed, and declared his intention to find all the funds necessary for the defence. The fact is, that the Church Association has a strong suspicion that the last judgment would not stand, but would be set aside if the Court of Appeal were to try the matter again. Moreover, even the Church Association shrinks from carrying matters to an extremity, when their proceedings would affect men so popular and influential as Canons Liddon and Gregory.

THE ROMAN CATHOLIC CHURCH AND THE CATHOLIC REFORMERS.

A well-known Hungarian prelate, Dr. Haynald, who has been conspicuous hitherto as the leader in

Hungary of the anti-Infallibilists, has declared his conversion to the new dogma. The reasons which he assigns do not appear to touch the question whether the dogma is justifiable or not on religious grounds; on the contrary, they are purely political. Dr. Haynald sees in the defeat of France by a Protestant Power, the "lawless" occupation of Rome by the Italians, and the "Old Catholic" movement in Germany, reasons which should induce the faithful to enrol themselves unconditionally under the Papal banner. He has therefore notified at Rome that he surrenders "at discretion"; and his clergy whom he has hitherto led in one direction follow him with unquestioning obedience in the other.

A public defence of the Order of Jesuits has been issued with the signatures of the two Prussian archbishops and five Prussian bishops. In Bavaria the Archbishops of Munich and Bamberg have also publicly espoused their side.

The Archbishop of Munich is on a "cursing" tour through his diocese, owing to the success of the Old Catholic movement. At Tuntenhausen, in the parish church, he solemnly excommunicated the priest for heresy. The pastor, Hosemann, so far from submitting like a dutiful son of the Pope to his sentence, resists the decree, and protests in language at once dignified and bold. As soon as the archbishop vacated the pulpit, the priest in his canonicals entered it, and spoke a dignified protest before his people. A correspondent of the *Guardian* thus describes a scene at Kiefersfelden, a little town on the frontier of Bavaria and Tyrol. In a little chapel adjoining the parish church the archbishop informed the people that their priest was cast out of the Church and "delivered unto Satan."

There happened to be a stone pulpit outside the chapel, and when the archbishop left the place he found the Pfarrer Bernard there, preaching to a larger body of his people, and denouncing in vigorous terms the acts going on inside. Then occurred a scene which it is not pleasant to write about, but which ought to be a striking warning to the hierarchy that they might go too far with their arbitrary decrees. The archbishop was hot and the priest excited, and so there occurred a very unseemly row. As the prelate stopped to listen to a "few plain words" which were being addressed to him, he endeavoured to dissuade the congregation from listening, crying out, "Don't listen to him—he has no right to speak to you." Still rashly staying with the crowd, he could not help making a running comment on the priest's words, till the latter lost all patience, and shouted, "You lie here, just as you lied in Rome." This was the signal for a great uproar, the congregation shouting in turn, "Away with the archbishop, this apostate priest! We know him as a turn-out." The prelate now thought discretion the best part of valour, and so managed to make his exit before the tempest broke in greater fury, but pursued on the way by the cheers of the people for their own priest. Another scene occurred at the same place on formal serving of the decree of excommunication by two priests of Munich; the pastor again addressing his people against the sentence; they interrupted him by crying, "Down with the liar, down with the scamp." A legal process is served on them, and they will have to pay heavily for their zeal.

On the following Sunday Friedrich and Michelis went down to Kiefersfelden and held an Old Catholic meeting, when 1,500 people were present, and it is said that at least half the parish at once joined their priest in his opposition to the archbishop and to the council. On the very next day, solemn excommunication was pronounced against all these, in the church of a neighbouring parish.

In some German parishes the clergy have altered their tactics. In one Bavarian diocese—namely, that of Augsburg—the controversy has been kept within very moderate bounds by the tact of the bishop, who has striven to govern his flock with all the forbearance consistent with his duties to his superiors, overlooking rather than hunting up offences. The success thus attained, while neighbouring dioceses were divided by violent conflict, the Eucharist and Christian burial being refused to "Old Catholics," even baptism to children among whose sponsors a disbeliever of the Infallibility dogma was found, and the animosity thus needlessly increased, has induced some of the clergy under other bishops to adopt the conciliatory course practically recommended by their less rigorous brother prelate. The change is beginning to tell, and may possibly soon thin the ranks of the spiritual rebels.

The *Cologne Gazette* publishes the full text both of the manifesto addressed by the Prussian bishops to the Emperor William and the Emperor's reply. The manifesto complains of various infractions of the agreement subsisting between the Roman Catholic Church and the Prussian State by the Ministry of Public Worship and Education, and especially of one case in the Gymnasium of Braunsberg, where Government has kept a religious teacher in office despite the remonstrances of the bishop of the diocese on account of his open adherence to "Old Catholic" doctrines. The Emperor's reply is addressed to the Archbishop of Cologne, and runs thus:—

In the manifesto addressed to me by your Eminence, in conjunction with several other bishops, measures taken by my Government in matters of higher education in conformity with the existing laws are represented as "open and illegal interference in matters of faith and of the Church, and as an undisguised coercion of conscience," and your Eminence professes yourself induced "formally to raise a protest against all such interference in matters of faith and internal law of the Catholic Church." After the bishops of the Catholic Church, and especially His Holiness the Pope himself, have hitherto uniformly acknowledged the Catholic Church to enjoy a favoured position in Prussia, such as it holds scarcely in any other country, I am surprised to find in a manifesto of Prussian bishops echoes of a

language by which attempts have been made in Parliament and in the press to shake the deserved confidence with which my Catholic subjects have hitherto regarded my Government. Your Eminence knows that no change has occurred in this legislation, which has hitherto enjoyed the approbation of the Catholic Episcopacy; nor has your Eminence named any law in your manifesto that my Government is supposed to have infringed. If, however, occurrences have arisen within the Catholic Church in consequence of which its hitherto satisfactory relations to the State are threatened in Prussia with an interruption, I cannot pretend to feel myself called to give an opinion entering on dogmatic questions on this fact: it will rather be the task of my Government to endeavour in the way of legislation to effect a legal solution of the recent conflicts between temporal and ecclesiastical authorities, so far as they cannot be avoided altogether. Until this has been accomplished in a constitutional manner, it is my duty to maintain the existing laws in force, and in conformity with them to protect every Prussian in his rights. The task of replying in detail to the charges against my Government addressed to me by your Eminence I leave to my Government. I had hoped that the influential elements within the Catholic Church, which formerly showed them averse to the national movement under Prussian guidance, would, after the constitutional reformation of the German Empire, have accorded their voluntary support to the peaceable development of that empire in the interest of political order. The friendly expressions with which His Holiness the Pope saluted me in a letter of his own writing on the establishment of the empire made me hope so. But even if this hope is not verified, no disabusing experience in this matter will ever prevent my still enforcing in future that in my kingdom every creed shall enjoy the full measure of freedom compatible with the rights of others and the equality before the law of all. In the consciousness of having conscientiously performed my royal duty to practise benevolent justice towards every one, I shall not suffer my confidence, confirmed by experience, in my Catholic subjects to be shaken, and I am sure that this confidence is both reciprocal and enduring.

Four members were recently to be elected for the Town Council of Cologne, and the occasion was made to be a fight on Church matters. The Ultramontanes had four candidates and the Liberals their four, and the latter were all returned, Herr Baudri, the editor of the Jesuit *Cologne Volkszeitung*, heading the defeated minority. This is a most notable victory.

It has become a favourite practice among "Old Catholic" preachers to abuse Martin Luther, the reformer, whom German Protestants regard with profound veneration. Strange to say, Father Anton, of Vienna, suspected at one time of being half a Protestant already, was among the first to indulge in this objectionable oratory, which threatens effectually to alienate the public opinion of Protestant Germany from the movement hailed at its outset as the first step towards religious regeneration and union of the Fatherland.

Mr. Alderman Hill, the new Mayor of Coventry, like the retiring Mayor, Thos. Berry, Esq., has been a member of the Liberation Society from its earliest days, and a subscriber to the *Nonconformist* from the beginning. He is also a deacon of the Independent Church, West Orchard.

THE NEW TESTAMENT COMPANY OF REVISERS held their fourteenth session on Tuesday, Wednesday, Thursday, and Friday last. The meetings were held in the Jerusalem Chamber. Satisfactory progress was made in the work of the company. The first and provisional revision of the first two Gospels has now been completed, and a commencement has been made in the revision of the Gospel of St. Luke.

THE NEW PRAYER-BOOKS.—The Rev. T. W. Perry points out a strange mistake in the title-page of the new Prayer-books and Church Services printed at London, Oxford, and Cambridge. They all retain the words "according to the use of the United Church of England and Ireland," whereas no such Church now exists. The same error occurs in the heading of the preface to the Ordination Services.

ECCLIASTICAL PATRONAGE.—The seventeen livings in the presentation of the Marquis of Bute have, since his secession to Rome, been placed in the hands of trustees. These gentlemen belong to the High Church party, and are about to present to the rectory of Cardiff and another incumbency adjacent. It is understood that Cardiff was offered to Mr. Furse, the vicar of Staines, but was declined by him.—*Globe*.

THE BISHOP OF ARGYLL ON CLERICAL FRATER-NISING.—Bishop Ewing has written a letter to the Archbishop of York with respect to the recent Glengarry services. He says:—"I cannot but say that your grace's officiating in the parish church of Glengarry gave me well-founded pleasure, for I looked on it as a step to that great goal to which I hope all churches alike are tending, where the distinctions of their various ministries shall be lost and swallowed up in the common objects for which they exist."

ARCHBISHOP MANNING ON VOLUNTARIISM.—In a sermon preached on Tuesday on behalf of a struggling mission in Saffron-hill, Archbishop Manning said:—"I for one do not desire that the Catholic Church in England should ever depend on anything except free alms of her members. Gold corrupts and poverty keeps the heart pure, and I say this even of the clergy. Voluntary offerings are required, for a priest is not able to earn wages. There is no peril in poverty, though I often wish we had something more, so as to open additional churches and schools, especially for our poor. Poverty is the salt that keepeth away corruption,

and I hope that the Catholic Church in England will continue to be poor and pure."

THE ECCLESIASTICAL COMMISSION.—A Nonconformist correspondent, who knows the facts, corrects some of the mis-statements copied into our last number from the *Globe*. He says:—"Sir Jas. Chalk was not recommended for a pension of 1,200*l.* a year, but 900*l.* The present secretary is Geo. Pringle, not Tringle as stated. The scheme is not yet settled, nor does it contemplate any large reduction in staff the number of clerkships likely to be suppressed being very small indeed. And, lastly, the staff is not paid out of the National Exchequer. It is now some years since the grant towards the Establishment (a very small one) was struck out of the Parliamentary votes. I may add that every item of expenditure, whether for office accommodation, stationery, &c., is paid out of the Commissioners' revenues. I presume you are aware that the Treasury fixes all official salaries, whether dependent on Parliamentary vote or not."

THE BISHOP OF LONDON AND EDUCATION.—The irrepressible topic of education could naturally not be absent from his charge. And, so far as reported, the pith of his observations was an earnest entreaty to managers of Church schools not to transfer their schools to the board except under the pressure of absolute necessity. The remark reminds us unfortunately of the thanksgivings uttered by some of the clergy that no school boards have as yet been formed in their districts. If not a declaration of hostility, it is at least an indication of extreme jealousy of the system which was once supposed to have been founded with something like general approval. The policy of a denominational as opposed to an unsectarian system of education may be perfectly right; that is a matter upon which we need not speak; but certainly this mode of regarding the new system of education does not look as if the Church were conscious of occupying a truly national position. It is ready to accept a share of the rates to support its own schools; but it scrupulously stands aloof from that which is pre-eminently the national organisation; the country is doing its best to work upon one system, and the clergy are doing their best to keep up another. They may be wise in their generation; it is possible that they cannot afford to throw away any advantage in their competition with other sects, and that children not brought up under their control will not fill their churches when grown up to be men or women. Still, so far as they accept this attitude, they condemn themselves to be a sect among other sects, instead of a national body; and they are inevitably dividing themselves from the large and increasing party which holds the enforcing of education to be a duty of the State. So far as one of the most important clerical functions is concerned, they will be entirely divorced from the State, and be merely one among a large number of competing denominations, all of which are to be treated on an equal footing. —*Pall Mall Gazette*.

Religious and Denominational News.

THE REV. J. BALDWIN BROWN'S TWENTY-FIFTH ANNIVERSARY.

A meeting was held on Thursday evening last to celebrate the twenty-fifth anniversary of the Rev. J. Baldwin Brown's pastorate over the congregation formerly assembling at Claylands Chapel, and now transferred to the Brixton Independent Church. The chair was taken by the Rev. Thomas Binney, who was supported by the Rev. Dr. Allon, Rev. J. C. Harrison, Rev. J. Kennedy, Rev. R. Moffat, Rev. S. Martin, Mr. E. Miall, M.P., Mr. H. Richard, M.P., Mr. H. Winterbotham, M.P., and other ministers and gentlemen. The proceedings commenced by singing, after which the Rev. S. Martin offered prayer.

The CHAIRMAN said that as he had only just arrived in London from Wiltshire, they must be content with his being simply a mere ornamental figure that night. It was getting a sort of institution for him to take the chair at the silver weddings of his brethren; it hardly seemed as if there could be a silver wedding unless he was at it. He took the chair at Dr. Stoughton's silver wedding, at Dr. Henry Allon's silver wedding, at Joshua Harrison's silver wedding, and Mr. Tyler's; and now next month there was to be Mr. Kennedy's silver wedding. There was a clergyman in London who once wrote for a younger man a kind of introductory preface to his first publication. The person thus introduced became himself speedily distinguished as a public man and a public writer, and then the individual who had written the introductory essay said it was one of the things upon which he looked back with bitter and utter mortification; he was quite ashamed of having done it. He (the chairman) had felt something of the kind himself, for his friend Mr. Brown, when a young man, not more modest than he was now, but with all the modesty and hesitancy of youth about him, asked him to write an introductory essay to what he supposed was his first publication, and so to present him to society. He did so, and really when he thought of Mr. Brown's career, and of the books he had written, and the influence and power he now possessed as a literary man and as a minister, he was ashamed to think of his having done that. But still the recollection of his immediate association with Mr. Brown in that way was a pleasant memory. It was pleasant to think of his past career, to look at that noble congrega-

tion and to think of it having arisen from humble beginnings without trick—(Hear, hear)—without claptrap, without any laying out or planning for mere popularity, just by the force of character and truth and religious power and earnestness of their dear brother whose anniversary they were met to celebrate. (Applause.)

The Rev. J. C. HARRISON said he was very glad to see their friend Mr. Binney again in the chair on an occasion like the present. He had managed to become in some sort the bishop of this diocese, and they could not do without their venerable and respected diocesan. In reference to his dear friend Mr. Brown, he felt that the company that were now assembled would, by their presence, speak more touchingly to his heart than any words from any speakers. The fact that so many old friends, so many from his congregation and the congregations around, were there assembled, spoke of the estimation in which their brother was held. He could congratulate him most warmly on that day, and only regretted that one who had shared with him for so many years in the struggles and efforts of work was not present to share in his joy. When kind and generous words were uttered on such occasions as these, one's own heart became aware of imperfections that no one else could know, entered a sort of silent protest against half that was said, and yet there was a gratification in finding that others recognised what we were aiming at—however much we might feel that we had not attained it. He felt a very special interest on the present occasion, partly from the profound love he bore to their valued and dear pastor, a love arising from his thorough Christian manliness and his intellectual vigour and culture, sanctified by strong and earnest faith, and his fidelity to his convictions and his Master, and also because six months before he entered upon a chapel in the south-east of London, he (Mr. Harrison) entered on one in the north-west, built by the same society. The histories of their churches had gone on together, and though they had been somewhat different, yet in some respect they had been similar; they had both enjoyed great peace and prosperity, and had been backed up by people who were thoroughly one with them in every respect. He had been asked to say a few words upon the subject of the joys of the minister's work. Only that man who rejoiced in his work, who felt it not the burden, but the glory of his life, became a workman needing not to be ashamed. A true minister felt joy in his work because it was his vocation. He was called to it by God. When the great Apostle of the Gentiles was called and Christ was revealed in him, he soon awoke to the discovery that he was actually set apart and separated to this work from his birth, and that the whole of his previous culture and his Jewish fervency had been preparing him for this grand work. He felt called to his work, and his joy was in carrying out his vocation. This was the case with their dear brother; he was preparing for another profession, and undoubtedly he would have held no second place if he had gone to the Bar; but when he heard the voice which called him by God's grace, that voice said, "Preach the Gospel;" and, throwing aside worldly honour and competence, he chose the upper and more honourable course. Then it was a great joy to a minister that he was continually associated with the highest truth, and even with God Himself. They were all workers together with God, declaring the truth which made men wise unto salvation. In all their work this must give a holy joy, to aim at what God aimed at, what Christ died for—the blessing of their fellow-men. Their dear brother had shown how thoroughly one's heart was with these truths, and how he delighted, in preaching and writing, to declare them. His books, many of them born of sorrow and prayer, not only charmed by their literary beauty, but often touched deep chords, raising the soul upward, because through the plainness and struggle of the surface there quivered often an irrepressible tone of gladness at having such a message to declare. The sympathy which a minister felt, and which was reciprocated, was a source of unutterable joy to him. He felt thoroughly identified with his flock. He felt intensely interested in their individualities, and by this sympathy lived many lives in one. He was ever inquiring with the inquirer, struggling with the struggler, believing with the believer, studying with the student, praying with the prayerful, getting nearer to heaven with the departing, and, in spirit, into heaven with those whom he had guided thither. And the acts on the part of his people, and the words—thanks which were beyond words and acts; love, which was at the root of all these, were sources of gladness to him, which enabled him sometimes to understand the richness of the Master's "well done" and the accompanying scene; which constrained him to say in bright anticipation, "What is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are my glory and my joy." He hoped that the warm-hearted offering of love from so many hearts might lead their dear brother to start afresh with new joy and vigour, thanking God and taking courage. (Applause.)

The Rev. JOHN ROSS, vicar of St. Philip's, Stepney, said it was with very great pleasure and thankfulness that he was present. He knew Mr. Brown in the Genesis of his thinking; he had watched him in the Exodus of his thinking; and had seen him in the presence of what might be called the Book of Numbers—namely, the many divisions of Christian opinion; and then with all humble, childlike, and reverent thinkers, Mr.

Brown had got from the Book of Genesis to the Book of Deuteronomy, and the sum and essence of the teaching of the book was the republication of the law of God, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." They were assembled in a Christian church, where the love of God was preached in all its fullness, and preached by a man who did his work in his congregation and in literature, having some apprehension of those wonderful words of Christ which supply the true motive of all great and generous endeavour—"That the love wherewith thou hast loved me may be in them, and I in them." He was there to express his very great thankfulness for the results of the years of earnest thought and labour of their beloved pastor. He was there because he believed that Christ was not divided. According to the last census, there appeared to be ninety-one sects in Great Britain. Mr. Brown belonged to no sect, but believed that there was one God and Father of all, one Lord and Saviour of all, and one Holy Spirit who sanctified the brave elect of God, and made them willing to lay down their lives for the world. (Applause.)

Dr. ALLON said it was a very great gratification to himself to join in this particular celebration. It was not a slight privilege that a little knot of them should stand together on the outer borders of a quarter of a century of continued pastorate in the great City of London. This was not an occasion for teaching or formal speaking, but rather for mutual congratulation. A man would not suffer very much even from the amount of praise that their beloved brother was likely to receive after having fought the battle of ministerial life in a great city, and with the peculiar elements of a London congregation for twenty-five years. He for one was therefore quite prepared to speak all that he could, all that was in his heart of admiration and esteem and affection for his brother, Mr. Brown. He had a great loving heart, a little too much sensitiveness, perhaps, for his own comfort and peace, but not a bit too much for the affection of his brethren. It was no small thing to have lived for twenty-five years in London, and at the end of that time to be surrounded by such an assembly as had there gathered together in that new and beautiful church. Their dear brother might look at the bright side of things, and thank God and take courage, and feel that whatever might have been the struggles and trials of the past, they were really part of the joy of the present, and entered very largely into the note of triumph which he might fairly sing, "Now thanks be to God who causes us to triumph in every place." After speaking of the responsibilities of the Christian minister, Dr. Allon said no doubt their brother had felt how difficult it was to bring to a congregation truth that it perhaps was hardly prepared to receive, and how difficult it was to speak to the world truth that it was not quite qualified to apprehend. And yet, if a minister was a true man, he had this to do. A man who never spoke to a congregation anything that was not thought and known before was but very inadequately doing his work. It was the duty of every man who gave himself to the work of God to pray to bring out of the treasury things new as well as old, and things that the faith and apprehension of a congregation were hardly prepared to receive. This had been very largely the experience of Mr. Baldwin Brown; he had had to speak things that people did not always exactly believe, and he had sometimes felt that this was a great burden. But he had reaped the reward of all true and fearless men, for men respected him for the fearlessness with which he spoke the truth, and had come to respect and to believe in the truth which he spoke. (Applause.) He had never had very much sympathy either with Mr. Brown or anybody else who had to encounter opposition from without. A congregation would not be worth much that did receive implicitly all that a man had to say, and a man would not be worth much who had nothing to say but what a congregation would implicitly receive. It was part of his service to find out the deeper things of God and come and speak them out fearlessly like a man, trusting to truth and to God's Spirit to make them acceptable to the people; and if a man spoke true words, however far from apprehending them men might be at the time, still the time would come when in the process of God's education of men they would see and understand and thank God for him as a prophet who had told them these things. This was the kind of work their brother had had to do, and he was amongst them that night. He did not look very much crushed or oppressed, and the aspect of the large audience did not produce the impression that people would not receive his teaching. He had fought his battle like a man, and they thanked God for his preaching and his books. It was an honour to have belonging to their Congregational churches a man who was so fearless and so reverent, and whom God had so honoured. He prayed that God would bless him and make his life in the new church to be what it had already been, an increasing strength and an increasing joy. (Applause.)

The CHAIRMAN stated that one or two of their friends were absent from imperative necessity. Dr. Stoughton was in Scotland, and Dr. Raleigh had engagements which prevented his being present.

The Rev. SAMUEL MARTIN said he made Mr. Brown's acquaintance in 1838 or 1839. He had known and loved him for some thirty-five years. His confidence and affection had been like a house built upon a rock. He had never been in contact with him without feeling quickened and spiritually

refreshed. He used to feel that with reference to Thomas Lynch. (Applause.) He was never in Lynch's presence for five minutes without feeling the better either for some word that he said or for some spiritual influence that he exerted upon him. (Applause.) The same might be said with reference to their beloved friend who was chiefly in their thoughts at that time. He seemed like the successor to the Apostle James. The wish had sometimes crossed his mind that he mixed a little more of Paul with James, a little of the Epistle to the Romans with the Epistle of James; but no man was called to do everything, and he thanked God that they had in their denomination and their churches generally one who showed most thoroughly, and enforced with great power, the practical side of the glorious Gospel of the blessed God.

An anthem was sung by the choir—"Praise the Lord."

Mr. ELLINGTON said that in the absence of his old and esteemed friend, Mr. Doulton, he might claim to be the oldest representative of the Claylands Church. He rejoiced that he had the opportunity of communicating with Mr. Brown before he came to London, when he pledged himself that if he would come to Claylands, he (Mr. Ellington) would break the ties which had bound him so long to his friend in the chair, and endeavour to come and help forward his ministry. They could now see the fruit of the labour which their pastor entered upon twenty-five years ago with such earnest faith and confidence, and there were many present who had reason to rejoice that he did come, and in that remote corner of London and in that unpromising place in which he commenced his labours, he had some seed which had grown and yielded so abundant an harvest.

The Rev. ROBERT MOFFAT said it gave him inconceivable pleasure to be present on that occasion for two reasons; first, because he saw so many brethren, so many valued men whom he loved, but could rarely see because he was a man under authority and was kept at work, and so had very little time to visit his friends in the ministry; and secondly, because he was glad to testify to the pleasure he had felt in witnessing such an assembly. He had been thinking what a Bechuana would have thought if he had been popped down in that room where the tea-cups were going round and every face so joyful and cheerful. He (Mr. Moffat) heard of Mr. Brown when still in the interior of Africa, but he then little thought that he should have the pleasure of occasionally sitting under his ministry. Living in that part of London, his lines had fallen in pleasant places, and he felt it good indeed to attend in that church from time to time to get his soul warmed, stirred up more and more heavenward, led, and more and more led, to feel the importance of the glorious work of ministerial labour. They had no such church as that in the Bechuana country. True it was they had the largest missionary church beyond the Orange River; but it was no easy work to raise it. He remembered the opening of the church when there was still a part of the roof uncovered. They had had no anniversary service, but they knew that the church had not been built in vain. He again expressed his congratulation to their pastor. Every heart knew its own bitterness, but every heart knew its own sweetness also, and its own joy; and he was sure their valued pastor must feel a sweetness and a consolation beyond description.

Mr. A. HOLDER, the treasurer, then gave a statement with reference to the building of the new chapel. Including freehold land, the organ and all the fittings, it had cost 14,198*l.*; and at the time that Mr. Bartram resigned the office of treasurer they had collected over 8,000*l.*, leaving a debt of 6,000*l.* Ever since that time the congregation and friends had been working to reduce the debt. They had paid off an additional 1,000*l.*, and hoped by July next to pay off some 800*l.* or 900*l.* more, reducing the debt to about 4,000*l.* (Applause.)

Mr. HENRY MASON then presented Mr. Baldwin Brown with a congratulatory address drawn up by a committee of the church, and signed by the deacons and members of the committee.

The Rev. BALDWIN BROWN, who was very heartily received, said: I am addressing a large company of friends to-night, my old and valued friend here in the chair, and numbers of those whom I have known through a quarter of a century, and many who have borne with me the burden and heat of a somewhat hot day. I feel, and I dare say you will many of you be able to enter into my feelings, that there are times when thoughts do not easily flow into words, and such a time is upon me now. I felt that I could not trust myself to speak what is in my heart at this moment, and therefore I shall read a few words of answer to the address which has been presented, which come, as you may believe, from my heart of hearts. It seems to me that what I have been feeling in anticipation of this meeting, and what I realise at this moment, cannot but be fruitful in better and more devoted service to you as a congregation, and to the Master who in so many ways has given me all things richly to enjoy. Not that I mean by this that my course has been one of calm and sunny prosperity. I doubt if such have all things richly to enjoy. Those who have known stern struggle, who have been brought low, and have been lifted out of the depths, are those whose hearts swell with a sense of God's goodness, and whose lives ought to be, and mostly are I think, most vocal with His praise. My life as you know has not been altogether a quiet one. There are some on this

platform who think that I have a special faculty for getting into trouble. I know our Chairman does, and I am not sure that my friend Dr. Allon does not look a little in that direction in his secret thoughts. There is one on this platform who has again and again taken me to task somewhat sharply on account of my propensity to say a good word for heretics whenever I can. There is another who called me the other day a great goose—why should I not say it was Dr. Allon?—(laughter)—because I would not suffer my friends to place me in what I feel to be a too eminent chair. Well, I have but one answer to friendly and hostile critics. I have tried simply to be myself; I have tried to obey my own conscience in public duty; I have tried to do what I felt an inward call to do, to speak what I felt an inward call to speak, and when I felt no inward call, to do and to say nothing, and that is of all quite the hardest work. This field of silence, more fruitful perhaps than any other field, is that in which I fear that I have reaped after all the poorest harvest. But who can live a quiet life in these rushing, bustling days? Throughout the whole of my public life, through evil and through good report, my stronghold upon earth has been the sympathy and confidence of my congregation. Whatever our independency may have done for others—and this is not the time or place to discuss the question—I am here to testify that it has wrought nobly for me. They may talk as they will of the security which benefices and endowments offer to a man in speaking and acting the truth, but commend me to the confidence and love of a Christian people, who will never in the long run fail the man who dares to cast himself on them as I for twenty-five years have cast myself on yours, by trying to be true to myself and to God. We have borne our part together in the intellectual and spiritual controversies of these times, and for some years we had a rather unquiet life of it, and it may be—who can tell?—that we shall have an unquiet life again; and yet I think I may say, God is my witness, that no man loves peace more earnestly, and the things which make for peace, than I do; but the longer I live the more clearly do I see that the one thing which, in the long run, makes for peace is truth held and uttered in love. At this I have aimed, for this I have prayed, that I might bear faithful witness to the truth in the measure in which it might be revealed to me, believing in and honouring a kindred love of truth in my fellow men. If there is one thing more than another which in this direction I have desired, and perhaps in my little measure may have helped onward, it is the mutual understanding of the theological adversaries. It has always been a main object with me, as far as I know my own heart and mind upon these matters, to try to understand my opponents, to see the strong points of their case more willingly than the weak ones, to look at their position as far as I might from their standpoint, and above all to believe that it is the measure of truth which is in the views of an opponent and not the falsehood which makes those views so dear to his heart. If we can believe that about each other, the bitterness will pass out of ecclesiastical and theological strifes; we shall love as brethren, while we help each other onward to what none of us ever will discover in this world—the full form of the truth. I have had great trials, as has been said, in the sickness of those dearest to me. How heavily they have pressed, and are pressing, is known only to God, but I dare not murmur. Any suffering, however sharp, which throws a minister of the Gospel upon the realities of things, which unveils to him the Father's method in the discipline of human spirits, resting him on the sustaining love and strengthening hand of God, is not a thing for either himself or his people to moan about. If it enables me to comfort those who are in any sorrow, why, then, I will lift up my voice and praise. The noble gift which you have this day offered for the service of the sanctuary I regard as an additional proof of your confidence and love. You know how this debt has been a heavy burden on my spirit. When this celebration was spoken of, I declined the acceptance of any testimonial, and said, "If you want to cheer me and bless me in the work, then reduce this heavy debt." I have never felt that our beautiful sanctuary was out of danger until until now. A debt of 6,000*l.* always appeared to me to be overwhelming. I might bear it if health and strength are granted to me, but I could not but foresee that if I were laid aside the debt would simply be a crushing one. From that fear you have delivered me. I thank God for it, and I thank you. The debt remains as a stimulus to effort and enterprise, but you have so reduced the magnitude that as a burden and care the debt is dead. And now ought not I to feel myself a happy and an honoured man this day, so surrounded, so cheered, so blessed with sympathy, confidence, and love? What a band of men I see around me! My old and venerated friend Mr. Moffat is here. And Mr. Ross, thirty years ago he and I were friends. Providence has separated us since that time, but here he is, and I am delighted to meet him, and many others whom I have not seen for years are here to-night. This is a gathering of friends which has greatly cheered and gladdened my heart. So surrounded and cheered and strengthened, ought I not to feel a happy man this day—yes, and an honoured man? The four brethren are here with whom throughout the whole of my ministerial life I have been most closely associated, and who were already at work in London when I became minister of Claylands Chapel. I regard it as a singular happiness that

they are able to be present, under the headship of one who is the great archbishop of the Independents—(applause)—and is my long-tried, my constant friend, the man who really launched me in life. I shall never forget his kindness in writing that preface for my first book. He does not know what he did for the book and for its author. He is a man to whose career as a minister I always point if anyone ever asks me what manner of man an Independent minister is, and what manner of work God sent an Independent minister into this world to do. (Applause.) Many, too, are around me who have made themselves a name in other fields, men whose praise is honour, and whose good word is inspiration. Brethren and fathers—you too, my people, who are knit to me by bonds which I think I may say death only can sever—you too, young friends, who have knowledge of cunning work, and who have been working for weeks to adorn with rare and exquisite art the place in which we have met—to each and to all I offer my most intense expression of gratitude and goodwill. Rich in sympathy, rich in confidence, rich in love, rich in all that may strengthen and gladden a man's heart, I stand before you this day. May God make me rich in faith and rich in Christlike work for you, my people, and for mankind. (Loud applause.)

Mr. E. MIAL, M.P., said the appropriate termination of the meeting would have been the address just delivered to them. He was fearful of in any way spoiling the impression which that must have made on all who heard it. Sunshine was very pleasant, but Mr. Brown would agree that standing in very hot sunshine for a long time was very oppressive. He would not attempt to add anything to that which had been said in illustration of his course or his success save this—that he was to be congratulated upon the life that he had led, and they must thank God for the light and the phases of truth that had come through his ministry to instruct the world. Mr. Brown might consider, and take this as a source of comfort, that the circle of his influence was growing wider and wider, and never was so great responsibility placed upon him as when men watched his words in order that they might derive spiritual life from them. He congratulated him upon his success, upon his having walked his own course, and maintained his own thoughts and convictions, not giving way to the mere sweep of opinion, which sometimes rushes through the world and bears men off their legs. He delighted to see a man determined to stand by that which he believed to be true, and not simply to be guided by popular opinion; and, although he could not always agree with Mr. Brown, yet he could always honour him for his convictions, and would far rather that he should give full and distinct expression to them before the world, than that he should, in any deference to the feelings of others, restrain his expression, and so have marred, as it were, the beauty of his life. He wished their friend Godspeed, and that he might produce an influence for good that should be felt in generations to come, long beyond the time when he would be called to the rest of the people of God. (Applause.)

Mr. H. RICHARD, M.P., said he was entitled to say a few words, because he was one of Mr. Brown's flock, and had the happiness of sitting at his feet Sunday after Sunday, to receive his instruction. He wished to add his testimony to that already borne in the beautiful address that had been read, of their appreciation of the high intellectual and spiritual qualities of Mr. Brown's ministry, and the respect and gratitude that were owing to him for the unceasing efforts which he had made for their spiritual profit and instruction. One very gratifying fact was that Nonconformists seemed to be closing their ranks and uniting together in one consolidated body. Some years ago Nonconformists were by some persons divided into two classes, one called the respectable, the religious, and the moderate Nonconformists, and the others the radical, political, violent Dissenters. No doubt there was a little gulf between these two classes. The respectable used to give rather a wide berth to the radicals; gather their respectable skirts about them and pass by on the other side. Well, no doubt the radicals were rather more vehement and sarcastic than there was any call for. Representatives of both those classes were on the platform. Several of their reverend friends who had addressed them belonged to the respectables—(laughter)—and he was afraid his friend Mr. Mial and himself belonged to the other class, the radical Dissenters. They need not cast blame one on the other, no doubt they each one acted consistently. Mr. Mial and himself thought they were contending for righteousness, and their friends, the respectables, thought they were contending for peace. Well, to-night they saw righteousness and peace kissing each other. (Laughter and applause.) He was very glad it was so, for a work was before them which required that they should be united as the heart of one man.

Mr. WINTERBOTHAM, M.P., said, speaking for the laity—because his honourable friends who had preceded him were both almost, if not quite, honourable and reverend—(laughter)—he was glad to take this opportunity of paying his emphatic homage to the power and usefulness of the Christian pulpit. It was a subject which was often treated in two different ways. Some looked upon the pulpit as the sole source of blessing and influence to mankind: he need not say that these individuals are generally mistaken; on the other hand there had been a too widespread tendency to disparage the influence of the pulpit. His little experience of public life convinced him that nothing but the

Christian pulpit could be the salt and salvation of this land. He did not believe that the power and influence of Christianity were at all diminishing, but, on the contrary, that there never was a time when Christian faith had a greater hold on and a greater power over the hearts, the consciences, and the lives of men. He believed that in time to come this would be so too, and that amid the manifold perplexities which troubled their life the only power which could bring peace, unity, and greatness was the power of Christian truth. He knew not how this was to be taught except by the pulpit. He looked, therefore, with a reverence difficult to express upon their friends sitting on the platform, and surely among the first of them he had to put Mr. Brown. He hoped that men like-minded would rise up in the future, and those who were now and hereafter might be in that position must demand their utmost sympathy, their earnest and most cordial support.

The Rev. NEWMAN HALL said as a neighbour of Mr. Brown's, and as a very old friend, it was with very great pleasure that he was able to be present on that occasion. He had known Mr. Brown upwards of thirty years, since they were at college together, and it would be casting a reflection upon himself if he were not able truly to say that ever since that time he had admired, honoured, and loved him. Original in genius, ardent in purpose, chivalric in conduct, most devout in piety, his career had steadily from that time to the present been one which had given pleasure to his friends, reflected honour on his church and gained the admiration and respect of the outer world. Never fearing to denounce popular evils or to advocate unpopular truth, never asking "what is respectable?" but ever and only "what is right?" obeying the trumpet call of duty, whether duty summoned him amongst his friends or to paths less frequented, he had ever fought his way upwards until he had gained an eminence seldom realised and by very few so well deserved. His influence had not been confined to his own church, but had extended far beyond those narrower limits. He taught men of commerce everywhere "How to buy and sell and get gain," and had helped multitudes in the pilgrimage of the soul. The characteristic feature of Mr. Brown's ministry had been this: to reconcile modern thought with old Christianity. Some of them who not only held old truth, but preferred to tell it in the old style, might sometimes have been alarmed at the different mode of treatment of some of their friends; but they ought to rejoice that there were those who holding the substantial truth as thoroughly as they did were able to present it in a form not so objectionable to men in the advance of modern philosophy as the mode in which some others might present it. (Applause.) He had always felt that Mr. Brown had held the great substantial truths of the Gospel, though instead of always stating them in the terms and with the logic of the Puritan age he had preferred nineteenth-century terms and logic wherewith to present the old Gospel to the mind of the nineteenth century. Considering that some of the outworks of the great citadel had ceased to be any means of strength to the citadel, never dreaming of surrounding it, but anxious only to defend it better; he had relinquished some of the outworks in order better to preserve the citadel from the artillery of modern scepticism.

Another anthem was then sung, after which the chairman pronounced the benediction.

The Rev. Harris Crassweller, B.A., of Derby, has accepted the unanimous invitation of the church at Cross-street, Islington, to become its pastor.

The Rev. T. G. Crippen, of Ironbridge, Salop (late of Boston Spa, Yorks), has accepted an invitation to the Congregational Church at Fulbourn, near Cambridge.

The Rev. William Sutton, late of Ballarat, Australia, has accepted the cordial and unanimous invitation of the Baptist Church, High-street, Oakham, to become their pastor, and will enter upon his labours on Sunday next.

THE REV. C. H. SPURGEON left London for the South of France on Saturday, intending to take entire rest from his pastoral labours for one month.

DEATH OF DR. HOBY.—We regret to announce the death of the venerable Dr. Hoby, which took place on Monday last, at the residence of his son-in-law, T. B. Winter, Esq., at Caterham, Surrey, after a few days' illness. He will be buried at Abney Park Cemetery on Friday, Nov. 24. Any friends wishing to be present should be at the cemetery by twelve o'clock.

NEW BAPTIST CHAPEL, BRIXTON.—On Friday last the Rev. C. H. Spurgeon preached at the opening of a new Baptist chapel, Cornwall-road, Brixton, Mr. D. Asquith pastor. The chapel will hold 500, and has been very substantially built by the Messrs. Higgs. A tea and public meeting took place in the evening, presided over by Mr. W. Olney. Addresses were delivered by the Revs. A. G. Brown, D. Jones, B.A., J. A. Spurgeon, V. J. Charlesworth, J. T. Wigner, S. Eldridge, W. J. Mayers, G. Kew and G. Hearson.

WESLEYAN CHAPEL-BUILDING.—The progress of the Metropolitan Chapel-Building Fund is satisfactory. The sum of 50,000*l.*, it will be remembered, was promised some time ago by Sir Francis Lycett, on the condition that a further sum of 50,000*l.* be contributed by subscribers in the provinces, thus enabling the committee to give 2,000*l.* towards each of fifty chapels to be erected in London. The sum of 38,000*l.* has already been subscribed to meet

Sir F. Lycett's liberal offer, and there can now be no doubt that the whole will be forthcoming. The building of a number of chapels is already in progress, while others are in contemplation.

ENGLISH PRESBYTERIANS.—A meeting was held on Tuesday evening in the Lecture Hall of Regent-square Church, in aid of the movement on the part of the Presbyterian Church in England to build a number of new churches. The last fund raised, which amounted to 25,000*l.*, has accomplished much. It is proposed to raise now 30,000*l.* The new fund is to aid in building forty new churches, which are not to cost less than 3,000*l.* each, and not generally more than 5,000*l.* Each grant is to be a gift of 750*l.* The first half of this is not to be given till half of the whole sum to be expended on the church has been raised, and the second half is to be withheld till three-fourths have been obtained. There is thus security that no church aided will be opened with any serious debt. The debt extinction part of the scheme to depend upon funds to be realised from loans due to the old fund. Already 7,000*l.* or 8,000*l.* have been promised.

THE UNITED FREE METHODISTS.—The foundation-stone of a new chapel in connection with the United Methodist Free Church at Netherthong was laid on Saturday, by Mr. Ald. Crowther, of Lockwood, in the presence of a large number of spectators. The building, which is estimated to cost £750, is from a design made by Mr. Foster, of Snidley. Upwards of 400*l.* has already been subscribed. The Rev. W. L. Roberts, of Holmfirth, read a copy of the document deposited in the bottle underneath the stone. A brief address was also delivered by Mr. Crowther, and the company afterwards adjourned into the Town's School, when 250 persons sat down to tea, provided by the members of the congregation. A public meeting, which was numerously attended, was subsequently held in the Free Church at Holmfirth, presided over by Mr. Crowther. During the evening addresses were delivered by the Revs. M. Millar, W. L. Roberts, Messrs. Gelder, Pogson, Coldwell, and other friends. Collections were made after the stone was laid, and at the conclusion of the meeting, which together amounted to 58*l.* 12*s.* 8*d.*

THE REV. J. H. MORGAN.—We are sorry to learn that the Rev. J. H. Morgan, the respected minister of Marshall-street Chapel, in this town, is laid aside from all active service by ill-health. On this account he last week resigned an important office which he had long filled in connection with the Congregational churches of the West Riding, when the following resolution was unanimously adopted:—

The Executive Committee of the West Riding Congregational Union and Home Missionary Society, having received the letter of the Rev. J. H. Morgan, resigning his office of general secretary, on the ground of impaired health, deeply regret the cause which has compelled his resignation, and which leaves them no alternative but to accept it. They desire to express their grateful sense of the value of his efficient and faithful service indefatigably rendered to the Union during nearly nineteen years, and of the fraternal intercourse which they have had with him; and they earnestly pray that complete rest may, by God's blessing, be the means of so restoring his health that in future years he may be able still to aid in promoting the objects of the Union for which he has so long and usefully laboured.

At the same meeting of the committee, the Rev. David Jones, of Booth, Luddenden *via* Manchester, was appointed secretary *pro tem.*—*Leeds Mercury.*

HERTS AND BEDS BAPTIST ASSOCIATION.—The autumnal session of this Association of Baptist Churches was held at Boxmoor Chapel on Tuesday, Nov. 14th. The pastors and delegates assembled at 11.30. Several matters of importance were attended to with reference to the association, and the following resolutions were passed concerning public questions:—

That this association strongly deprecates the application of money raised by rates and taxes to the support of denominational schools, believing that it is unjust in principle, that it gives an unfair advantage to particular denominations, that it promotes strife throughout the country, and that it is detrimental to the highest interests of true religion.

That H. Richard, Esq., M.P., having given notice of his intention to move an address to Her Majesty in recommendation of international arbitration, this association directs the secretary to sign on its behalf a petition to the House of Commons in favour thereof.

In the afternoon the delegates reassembled. In the evening a public religious service was held in the chapel; the Rev. H. C. Leonard, M.A. presided. The meeting having been opened by singing and the reading of a portion of Scripture, prayer was offered up by the Rev. T. R. Watts, of St. Alban's, and several addresses were delivered.

WORKING MEN'S CHRISTIAN INSTITUTE.—On Wednesday night Mr. W. H. Smith, M.P. for Westminster, presided at a crowded meeting of friends and supporters of this institute, on the occasion of opening the new hall in Parker-street, Drury-lane. He said the possession of wealth by a great nation seemed to afford a temptation to those who were weak to fall into misery, wretchedness, and crime; and so side by side with the greatest wealth and purity stood the utmost misery and degradation. Thus they were called upon, by the necessities of their condition in life, to make some effort, as was being made in that institute, to save the unfortunate outcasts found in every community, almost in every family, and stretch forth their hands to keep off the misery and degradation which were not altogether the result of the circumstances in which they lived, but the result of the people's own crimes. Referring to the work of the institute, he said nothing could supply a more touching or startling illustration of its results than the fact that Sunday after Sunday those who had been outcasts, living in wretched lanes and alleys, now came to the institute voluntarily and tried to reclaim those who, like what they once had

been, were miserable wretches. Something like 40,000 persons passed through that institute every year, 12,000 of whom came voluntarily and were brought under Christian influence, sympathy, and kindness. Nearly 400 persons came every Sunday to the Bible-class, and observed the strictest discipline. One strong claim the institute possessed was that it was unsectarian and purely missionary, the great object being to reclaim the wretched. It was not only their duty but their interest to support an institute like this. If they desired society should hold together—that their homes should be havens of refuge—that their fellow-creatures should be happy and prosperous, and that there should be peace and rest throughout the land, it behoved all Christian men to do their duty, and to promote as far as they possibly could institutions like that in whose support they had met, and which had done so much good in the reclamation of the wretched, the miserable and the degraded. The meeting was then addressed by the Rev. S. Garrett, (the father of the institute), Mr. Judge, who had conducted the Sunday services, Mr. J. Rae, LL.D., F.S.A. (who read letters of sympathy with the work from Dr. Vaughan, Master of the Temple, Rev. Dr. Barry, Mr. C. Reed, M.P., and Mr. John McGregor) by the Rev. Mr. Simpson, vicar of St. Clement's Danes, the Rev. Mr. Nisbett, the Rev. Mr. Moran, Mr. Pite, and others.

WARMINSTER.—The services in connection with the setting apart to the work of the Christian ministry of Mr. Charles E. B. Reed, M.A., late scholar of Trinity College, Cambridge, and New College, London, were held on Tuesday and Wednesday last, at Common-close Chapel, Warminster, and attracted to the town a goodly array of Nonconformist celebrities, as well as numerous representatives of the ministers and Independent churches of the district. The first of the special services was held at the chapel on Tuesday evening, and was presided over by the Rev. D. Anthony, B.A., of Devizes. Besides the Rev. T. Binney, of London, and the Rev. Eustace R. Conder, M.A., of Leeds, two Cambridge students (Messrs. Arnold Thomas, M.A., and E. Armitage, B.A.) took part in the devotional exercises. Mr. Anthony delivered a short address, which brought the meeting to a close. The recognition service commenced at eleven o'clock on Wednesday morning, and occupied nearly four hours. A hymn having been sung and a passage of Scripture read and prayer offered by the Rev. T. Mann, of Trowbridge, the Rev. Andrew Reed, B.A., of St. Leonard's-on-Sea (uncle of the pastor elect) next preached a sermon on Congregational Church principles, based on 1 Thess. i. 7—

"So that ye were ensamples to all that believe in Macedonia and Achaia." The Rev. David Thomas, B.A., of Bristol, then put the usual questions to the new minister and the church, which were replied to by Mr. Reed and by Mr. Stent, one of the deacons. Some further questions having been asked by Mr. Thomas and replied to by Mr. Reed, the former offered the recognition prayer, which was accompanied with the laying on of hands. The Rev. Thomas Binney then delivered the charge to the new minister. Owing to his recent accident the rev. gentleman was accommodated with a seat in the pulpit. He said that an old man whose course was behind him wished to utter a few words of counsel and advice to a young man. He first of all read a letter from the Rev. John Davis, the pastor of the church with which Mr. Reed had been connected. It expressed his regret that he was unable to be present, his high estimation of Mr. Reed's character and endowments, his firm confidence in him, and many earnest prayers on his behalf. Mr. Binney preached from the text 2 Tim. ii. 7—"Consider what I say; and the Lord give thee understanding in all things," which he described as an admonition and a prayer. The service concluded with the Benediction. Shortly after three o'clock a large company of ladies and gentlemen, numbering about 250, partook of dinner at the Town Hall. Mr. C. Reed, M.P. for Hackney (father of the new minister), presided, and amongst those present were the Revs. T. Binney, D. Thomas, B.A., A. Reed, B.A., C. E. B. Reed, M.A., A. Rowland, LL.B., W. Burton and J. Milnes, M.A. (Frome), D. Anthony, B.A. (Devizes), E. R. Conder, M.A. (Leeds), J. M. White, B.A. (Tisbury), T. Mann (Trowbridge), Watson (Mere), E. Edwards (Calne), Messrs. P. Le Gros, Flatman, and J. Tanner, jun. (Frome), T. Hardwick, Pye Smyth (London), W. J. Stent, Carson, F. W. Morgan, T. Spalding (Hastings), &c. In a loyal speech the chairman proposed "The Health of the Queen," and the National Anthem was sung by the whole company. The chairman, in proposing the "Clergy of all Denominations," remarked that though they were Dissenters it was not their fault that they were so, for until the great change into which they were all looking came, they must dissent. The Rev. G. Durrell (Baptist) responded. It was a pleasure to see so many denominations uniting together around that table. He held that the Independents and Baptists ought to be one. The Rev. David Thomas in a eulogistic speech proposed the next toast, "The health of the new pastor," and congratulated the church and congregation that they had got such a man, with such a spirit, with so many endowments, with such a power to do God's work among them, and he would only add that he hoped everything which they had that day sought for him in their prayers would come down from heaven upon him. E. Pye-Smith, Esq., one of the deacons at Clapton-park church, presented Mr. Reed with a volume, as an instalment of a large number of books to be pre-

sented by that church as a token of their love and esteem for him. The Rev. C. E. B. Reed appropriately responded, and a number of other toasts followed. Subsequently a crowded tea-meeting was held in Common-close schoolroom, which was very tastefully and elaborately decorated. In the evening Divine worship was held in the chapel, when an able sermon was preached by the Rev. Eustace R. Conder, M.A.

Correspondence.

THE SALISBURY SYNOD.

To the Editor of the Nonconformist.

MY DEAR SIR,—There are a few points connected with the Diocesan Synod lately held in this city, which some of your readers may be interested to note, and which they may neither have patience nor opportunity to select from the local journals.

The first thing which strikes an observer is the tone of the bishop, who evidently was master of the position, and kept the meeting well in hand. In calling together so large an assembly to aid him in counsel, "he had no idea of putting the episcopate in commission"; he "was not there merely to register the conclusions of the Synod"; he should "not abdicate" aught of "the prerogatives or office of the bishop"—should by virtue of his office "put an extinguisher" upon any topic which was not proper to introduce, and especially told the Synod they had nothing to do with either dogma or discipline. All which authority he soon had an occasion to exercise in "snubbing" Mr. T. F. Grove, the member for South Wilts, who had given notice of a motion touching the Purchas judgment and a certain breach of observance. In describing the act of putting down I am strictly clerical, and adopt the amenities of the bishop himself. In speaking afterwards on the subject of missions, he said: "Last year, in Convocation, a proposal was made to establish a board of missions. I opposed it twice, and the second time got particularly snubbed by a certain right rev. brother." Perhaps bishops indulge in such things.

But what I think more especially concerns your readers is the tone of these gentlemen on questions like the Education Act, proposed Burial Act, and Parliamentary petitions. Notwithstanding they could hardly repress a feeling of triumph as to the way the Vice-President of the Council of Education had "cantered" over the religious difficulty, they wished it to be distinctly understood they were under no sense of gratitude attached to the present Government. Why should they be? Had they not been obliged to consent to the conscience clause and the time-table, to say nothing about the great affliction that had befallen the Church in Ireland? The Rev. R. Phillips proposed a resolution "that this synod cordially approves of those provisions of the Education Act, 1870, which secure the continuance of denominational instruction, and trusts that the settlement will be permanent," &c. "The great merit of the Act," and "that which especially called for their support and approval," he said, was its denominationalism. That was seconded and supported by many concurring speakers, when up jumps the Rev. Prebendary Wilkinson, suggesting an amendment. The resolution as it stands "will do the work of the enemy," "it will be playing into the hands of Mr. Dixon and the League," he will say, "*habes confidentem reum*." And so after much tinkering on the subject, an amendment was carried to the effect that Parliament should be petitioned to retain "the clauses of the Education Act of 1870 which secure the freedom of denominational religious education."

On the following day the Rev. Precentor Lear moved a resolution—"That this Synod appoint a standing committee on matters Parliamentary, and that it be the duty of such committee to watch the bills brought into Parliament affecting the Church of this realm, and to advise with the bishop as to whether any, and if so, what measures may be taken respecting such bills." He said: "The Church was in the anomalous position of having laws made for her by many members who were not Churchmen, but by Jews, infidels, and heretics. (Laughter.) He thought it was time for them as Churchmen to watch those bills, and bring influence to bear upon their friends in Parliament. As regarded the Nonconformists, they scrupled not to bring all the power they could to bear upon their friends in Parliament, and he believed the reason that so many bills had been passed during the last few years, and which Churchmen regretted, was owing to Churchmen being asleep, and because they had not done what they could to bear upon their friends in Parliament." After a passing reference to what they had done concerning the Education Act, he referred to the Nonconformists Burial Act. They were not prepared to see their churchyards invaded by Nonconformist ministers. He hoped that, as a Diocesan Synod, they would lift up their voice in protest against allowing Nonconformist ministers to enter their churchyards, which, he considered, were to the Church what the Redan was to Sebastopol. He hoped that there would be no diversity of opinion upon the resolution, and, with the exception of Mr. Grove, who said he should continue to support the Burials Bill, though willing to serve on their committee, there was none. The next day Mr. Lear in a motion on the "services of devout and holy women," took the opportunity to cor-

rect a misinterpretation of what he had said on the previous day. "What he said—at any rate what he meant to say—was that the Church was in an anomalous position in having the legislature which legislated for it certain persons, Jews, infidels, and heretics. He was told thereby he meant to include Dissenters. He did nothing of the kind. He merely said what he believed to be true, that there were in the House of Commons a certain number of Jews and a certain number of other persons—(laughter)—(he would rather not use those other words again), but he did not mean his Nonconformist brethren when he used those words." Yet Sir, this same rev. gentleman, who guards so tenderly this feelings of "his Nonconformist brethren," on two civic occasions has been called upon to acknowledge the toast of "The clergy and ministers of all denominations," and has never condescended so much as to hint at this brotherhood. I fear the disclaimer will need a different course of action to make the rev. gentleman generally believed.

Hoping I have not occupied too much of your valuable space, and that these jottings may not be unacceptable to your readers.—I am, yours, very obediently,
Nov. 21, 1871. SALISBURIENSIS.

SOME ASPECTS OF THE UNIVERSITY TESTS ACT.

To the Editor of the Nonconformist.

SIR,—I beg to forward you the enclosed article under the above heading from the *Fleur-de-Lys*, a journal conducted by members of Christ's College. They relate to the question, which has now begun to be actively debated at Cambridge, as to the position of undergraduates under the new Tests Act, and especially as to whether only Nonconformists are freed from attendance at college chapel. As this is a point of great interest, not only for undergraduates but also for parents intending to send their sons to Cambridge, it well deserves more attention than it has received.

I am, Sir, your obedient servant,
A CAMBRIDGE UNDERGRADUATE.
Cambridge, Nov. 4, 1871.

There exists a very general impression among persons not specially informed on University matters, that the New Tests Act, which was passed last session, finally settles the question with which it deals, and relieves Nonconformists from all the grievances under which they were formerly supposed to suffer. How far this impression may be from the truth, we need not here discuss. Nor are we about to argue either for or against any extension of the principles laid down in that Act. We wish simply to explain as briefly as possible, certain results which the Act appears to have, leaving untouched the question whether the change it has effected is good or bad, and whether that change should be carried further or not. Such an explanation would, we believe, be acceptable to many of our readers, and may help to clear up some of the uncertainty which exists upon the subject.

What, for example, are the provisions of the Act with respect to attendance at chapel? Nine people out of ten, even at Oxford and Cambridge, if they were asked this question, would reply that Nonconformists were now legally set free from the obligation to attend, but that this obligation was still binding upon members of the Church of England. They would be astonished to hear that certain undergraduates, members of the Established Church, may, without any violation of the law, be compelled to appear regularly in chapel, and that certain undergraduates, equally good Churchmen, are entirely free from any such obligation. They would be surprised to learn that some Nonconformists may lawfully be compelled on Sunday to attend the services of the religious body to which they belong, while other Nonconformists, whose chapel stands next door to the college, may spend their Sunday as they please. Yet this appears to be the case. It seems that, purposely or inadvertently, a line has been drawn between the undergraduates of the same religious body, and that of two orthodox believers—the one may be subjected in his religious observations to a certain supervision and direction, while the other, whose opinions coincide exactly with those of his companions, may be as independent as an infidel or a Turk.

The fourth clause of the Act in question declares that, unless where the contrary is expressly stated, no change is introduced in the discipline and worship of any college. The fifth clause requires the governing body of the college to provide sufficient religious instruction for all members "*in statu pupillari*," belonging to the Established Church; and the second clause explains that, in the construction of the terms of the Act, the word "office" shall include a scholarship or exhibition. Bearing these preliminary statements in mind, let us proceed to consider the third clause, which contains the pith and substance of the whole Act.

The clause provides, among other things, that "no person be required, upon taking or holding, or to enable him to take or hold, any office in any of the said Universities, or in any such college as aforesaid, to subscribe any article or formula of faith, or to make any declaration or oath respecting his religious belief or profession, or to conform to any religious observance, or to attend, or abstain from attending, any form of public worship, or to belong to any specified church or denomination." Now it is obvious that the words above quoted do not affect, one way or the other, the majority of undergraduates; but it is equally clear, by the express statement of Clause 2, that they do affect all scholars and exhibitioners, since scholarships and exhibitions are there defined to be offices. It follows, therefore, that no scholar or exhibitioner, whatever his religious belief or practice may be, can, without a distinct violation of the law, be compelled to declare anything respecting that belief or practice; to attend, or abstain from attending, any form of public worship, or to belong to any church or denomination whatever. It seems that the Act—at least, as far as undergraduates are concerned—might be more ap-

propriately called an Act for the Emancipation of scholars and exhibitioners, than an Act for the Emancipation of Nonconformists; for, as we shall presently see, the Nonconformist pensioner is not so free in religious matters as the conforming scholar or exhibitioner. It is illegal, as we have said, to demand from one of the latter a statement of his belief at all; it is illegal, even if he accepts every word of the Prayer-book, to require him to attend chapel; but it is not illegal, according to the terms of the Act, to require a Nonconformist, if he does not happen to be a scholar or exhibitioner, to attend the worship of the denomination to which he belongs; and to make a declaration of each and every article of his religious faith. Nonconformists have gained much by the new Act. They are no longer compelled to attend the services of the Established Church; all degrees, except those in Divinity, are thrown open to them; those fellowships and other offices to which the obligation to enter into holy orders is not attached, are placed within their reach. But the Nonconformist undergraduate, who does not hold a scholarship or exhibition, is more under the supervision of the college in religious matters than the most faithful among the scholars.

The fifth clause requires the college to provide sufficient religious instruction for members of the Church of England. The last sentences of the third clause enact that no person shall be compelled to attend the services of any denomination to which he does not belong. With respect to those of the denomination to which he does belong, the Act contains no express provisions, and therefore, according to the fourth clause, no change is introduced into the existing system. However much the spirit of the Act can be opposed to any dictation on the part of college authorities in religious matters; yet, as it makes no express statement on the point, the Methodist or Quaker (not being a scholar or exhibitioner) may lawfully be required to attend regularly every Sunday the services at the Methodist Chapel, or the Quaker Meeting-house. In a town where the body to which the undergraduate belongs has no place of worship, then, of course, he cannot be compelled to attend anywhere; or, if he declares himself an infidel, or even affirms that he has not made up his mind to join any religious body, he is equally free from any such compulsion. Compulsory attendance at college chapels, as well as at any other place of worship, is already, therefore, as far as concerns a very large number of undergraduates, Churchmen as well as Nonconformists, distinctly and expressly abolished; and only those undergraduates, who, not being scholars or exhibitioners, are *bona fide* members of some recognised religious denomination, can lawfully be compelled to attend anywhere—the Churchmen at the college chapel, the Nonconformists at their own place of worship. Scholars, exhibitioners, infidels, persons whose mind is not made up, and those whose sect has no chapel in the town, are free from all compulsion whatever.

It is amusing to notice how the new Act affects the harmless and time honoured custom of saying grace before the college dinner. Grace is certainly a religious observance; and from conforming to any religious observance, scholars are now set free. Scholars, therefore, can no longer, as heretofore, be required to read grace; and in doing so they are not discharging a duty, but are simply performing an act of politeness to the tutors and fellows. It would be well if all the inconsistencies of the Act consisted in such trifles as this.

MARK LANE, THIS DAY.

The Corn Exchange to-day presented a fine appearance. The supplies of English wheat were short, but those from abroad were large. A fair inquiry prevailed for dry samples at Monday's enhanced quotations. Barley changed hands quietly on former terms. Wheat was purchased to a limited extent at previous prices. The arrivals of oats were on an extensive scale. Trade was steady, and prices had an upward tendency. Beans and peas were finer in value, with a moderate inquiry. Flour experienced a fair demand, at fully late currencies.

ARRIVALS.				
	Wheat.	Barley.	Malt.	Oats. Flour.
English & Scotch	—	—	40	—
Irish	—	—	—	—
Foreign	8,940	1,400	—	32,260 1,400 shs.

SOUTH ESSEX.—Messrs. Wingfield-Baker and Andrew Johnston, the county members, met their constituents in the Town-hall, Stratford, on Wednesday last, Mr. James Spicer, J.P., in the chair. No effort had been made by either section of the Liberal party to obtain an audience, but the religious equality feeling in the crowded room was very strong, and showed itself on any references to the Education Act. After the members had spoken, (very sturdy speeches on religious equality were delivered by the Rev. F. Sweet (Romford), F. Hastings (Wanstead), E. T. Egg (Woodford), James Knaggs (Stratford), and Messrs. Curwen and Bishop. In reply to the several questions asked and the views urged upon them, both members declined to vote for the disestablishment of the English Church. Mr. Baker promised to vote for the repeal of the 25th clause of the Education Act; but Mr. Johnston, who was the only English county member who voted consistently with the leaguers in the session of 1870, declined to pledge himself either way. This gave great dissatisfaction to the meeting, and a rider to the vote of confidence was moved, stating that neither member would have the confidence of the constituency if he did not vote for the repeal of this obnoxious clause. Upon this being put to the meeting, the chairman declared that the hands held up for and against were so evenly balanced that he could not decide who had it. The meeting broke up in disorder, without voting on the original motion of confidence.

"Nothing in this Act shall interfere with or affect otherwise than is expressly enacted, the system of religious instruction, worship, and discipline, which now is, or may hereafter be, lawfully established in the said Universities," and more to the same effect. This is an important clause, as it prevents us from arguing by inference or analogy from the general principles of the preamble, or from the special enactments of the other clauses.

GENERAL CONFERENCE OF NONCONFORMISTS.

In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committees, a general CONFERENCE of NONCONFORMISTS will be held in MANCHESTER, on the 13th and 14th DECEMBER next, to consider "The Educational Policy of the Government, the general relations of Nonconformists to the Liberal Party, and the necessity of organising the political power of Nonconformists throughout the kingdom, for the promotion and defence of the principles of Religious Equality."

The Conference will be composed of Delegates from Nonconformist Congregations, Delegates from Local Nonconformist Committees, Delegates from any Nonconformist Organisation, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), Delegates from Nonconformist Meetings called for the purpose of supporting the aims of the Conference, and individuals whose presence the Committee may deem desirable.

Names and addresses of Delegates and all other communications to be forwarded to Mr. Jameson, 63, Brown-street, Manchester.

As far as possible, accommodation will be provided for friends from a distance.

ALEX. THOMSON, M.A.	Hon. Secs. of
JOS. CORBETT,	Manchester Com.
R. W. DALE, M.A.	Hon. Secs. of
H. W. CROSSKEY, F.G.S.	Birmingham Com.
J. J. STITT, J.P.	Hon. Secs. of
WM. CROSFIELD, J.P.	Liverpool Com.

TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied, post free, at

ONE GUINEA PER ANNUM,

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Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line	A Shilling.
Each additional Line	Sixpence.

There are, on an average, eight words in a line.

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An extra charge of 2s. 6d. for every ten lines or under.

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Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"Ponders End."—We are sorry for the mistake, but it is hardly a matter to be dealt with publicly.

"John Peter."—Thanks. We are at present much overcrowded.

. We shall be much obliged to friends who will send us any reports of important discussions in the local school boards.

The Nonconformist.

WEDNESDAY, NOVEMBER 22, 1871.

SUMMARY.

PRESIDENT THIERS and the Permanent Commission are still busy at Versailles preparing for the reassembling of the National Assembly next month. It is said that the President is quite ready to proclaim the Republic definitively, and that a large majority of the Deputies are favourable to such a step. M. Gambetta has published a manifesto in the shape of a speech at St. Quentin, which is condemned by the Democratic press for its moderate tone. The ex-Dictator declares that the Republic has become a necessity, that the National Assembly ought to be dissolved, and that Frenchmen should "think" of the foreigner, but not "speak" of him. Schools and the Church must be separated, and lay instruction introduced. "This is rendered necessary by the anathema hurled by the Church against modern liberty." M. Gambetta hopes to see a national Republican party established which, by means of patience and patriotism, would restore to France her former greatness. On the other hand conspicuous Legitimists have been making a pilgrimage to the Count de Chambord at Lucerne, and will, as soon as the Assembly meets, propose a monarchical restoration—an agreement between "Henry V." and the Count de Paris having, it is reported, been at length effected. President Thiers has openly advocated the return of the National Assembly

to Paris, and the change will probably be made after Christmas—the state of siege being temporarily maintained "to calm the susceptibilities of timid members." It is disheartening to read one of the statements of the *Times* correspondents, which is we hope exaggerated, that almost the entire population is bent upon revenge, or rather upon the recovery of Alsace and Lorraine, and ready to submit to any taxation that may be necessary for strengthening the national armaments.

The King of Italy has arrived in Rome, where he has been received with much enthusiasm, to open the first Parliament held in that city. The Pope is uneasy, not so much at this formal recognition of Rome as the capital, as at the prospect of the suppression of certain convents; and he threatens to leave the city if that step is taken. M. Thiers has stated to an interviewing reporter of the *Débats* that he does not expect His Holiness to leave Italy, but that he has offered Pius IX. the Chateau of Pau in case of need. He has only to say the word; though his presence in France might, delicately hints the President, "cause us some slight ecclesiastical annoyances more easily than at the Vatican." The head of the Roman Catholic Church has fallen upon evil times. He cannot find prelates sufficiently ultramontane for his views to fill the vacant Italian sees; his German bishops have received a severe snubbing from the Emperor William; and now the Bavarian Government have proposed to the Federal Council that a bill shall be submitted to Parliament making it a criminal offence for clergymen to desecrate the pulpit by stirring up opposition against the Government. The Berlin correspondent of the *Times* says the bill is sure to be passed by the Federal Council and by Parliament, although it would be at variance with the old Concordats between the Pope and the various German Governments.

Count Andrassy, the successor of Count Beust, has issued a circular note to the diplomatic representatives of Austria abroad in which he declares that the foreign policy of the Empire under the new Ministry will remain unchanged. The late Chancellor also, who lingers at Vienna—as though the Emperor could not part with him—explains in an official circular that the reasons of his retirement are altogether personal, and in no way affect the foreign or home policy of the country. No definite Austrian Ministry has yet been appointed, owing to the Bohemian difficulty. At Berlin the resignation of Count Beust is greatly regretted. The German Parliament, still in session, is passing the estimates. The official declaration that the Imperial Government are going to establish a navy of the second rank will disappoint our alarmists, who have given themselves up to the delusion that Germany will one of these days send over an armada with 100,000 men to descend on our shores.

The announcement that Parliament will probably meet on the 23rd of January, a fortnight sooner than usual, though not official, is probably correct. The Opposition are not, to our thinking, making a wise preparation for the session. The "screaming" speeches of leading Conservatives at Bristol and Westminster will not tell much against the Government, or help "the great Constitutional reaction throughout the country," which the keen sight of Lord John Manners is able to detect. His lordship thus caricatures the policy of the Government:—"The Monarchy assailed, the Church attacked, the hereditary peerage menaced, the dignity and splendour of the Crown outraged, a grovelling policy abroad, and levelling policy at home, these were the substitutes for the policy of Chatham, Pitt, Wellington, Peel, and Derby." All this means, we suppose, that the Tories are anxious for a dissolution, are wanting a "cry," and are ready to accept Mr. Disraeli once more as Premier. The statement that they will allow the Ballot Bill to pass next session with little opposition is almost too good to be true, but it is remarkable that their candidates for Plymouth and Dover alike accept secret voting as inevitable, and are prepared to vote for it.

The election for Plymouth is taking place this day. The nomination yesterday was as usual a scene of great uproar, and the show of hands was in favour of the Conservative, some of whose supporters have had recourse to very discreditable electioneering practices. The vote of the Jew electors is it seems to be given to Mr. Bates, on some trumpety local objection to Mr. Rooker, while Nonconformists are manfully and consistently supporting Mr. Jessel at Dover. The polling booth at Plymouth to-day will be to some extent an index of the reality of the alleged Tory reaction, and of the relative strength of the friends of temperance and of the beer-barrel in a large constituency.

Last Thursday the laying down of the submarine cable between Port Darwin and Java was successfully completed—a fact which was

telegraphed from the southern part of that island to London in about a day. The meaning of this incident is that the telegraphic communication between England and Northern Australia is absolutely complete. The land line across the Continent, which is being constructed by the South Australian Government, presents no serious difficulties, and will probably be finished by the new year; thus bringing London into a few hours' communication with Melbourne, Sydney, and Adelaide.

THE ENDOWED SCHOOLS.

THE manner in which the endowed schools are to be reorganised is exciting increasing interest throughout the country. It was discussed in both Houses of Parliament during last session. The Central Nonconformist Committee brought before the commissioners, to whom has been entrusted the duty of framing schemes for the government of these schools, a very important question concerning the appointment of *ex-officio* clerical governors; that question was referred to the Education Department; and the department has decided that such appointments are illegal, and must be withdrawn. It is one of the subjects which will be brought before the Conference of Nonconformists at Manchester, and will be discussed in connection with the remaining sectarian restrictions at the Universities.

There is good reason for this increased interest in the question. It is not difficult to see why it has been hitherto regarded with so much apathy. These schools have been exclusively in the hands of the Established Church. The education imparted in many of them has been inefficient, unsuited to the wants of the times, and especially unsuited to the class of Nonconformists who ought to frequent them. In many instances the resources of the schools have been squandered, and the trusts abused, until the very name of "grammar school" has become a synonym for ecclesiastical exclusiveness and antiquated educational notions. But all this is in a fair way to be changed. The admirable report of the Schools Inquiry Commission has revealed both the abuses and the value of these schools. The vast impulse which is being given to primary education has naturally awakened in the minds of the middle-classes an anxious desire not to fall back in the intellectual race. These schools ought to become educational centres for the middle classes, setting up a high standard, and giving the tone to other schools. If they are justly administered they will present a new field to Nonconformists. There are valuable exhibitions at the Universities for which they may freely compete. It is not unreasonable to suppose that from the elementary schools some lads will proceed to the endowed, and from thence to the Universities. And in the masterships of these schools there will be opened an intellectual career from which Nonconformists have hitherto been quite shut out.

The Endowed Schools Bill was welcomed with much enthusiasm. It is of that kind for which Parliament furnishes the principle, and others have to apply it. You can infuse into such measures almost any spirit you please, religious or political. It might have been thought that the commissioners who were chosen to give practical form to the principles of the Act would have represented the whole community. This would only have been just, and it was essential to secure adequate knowledge and to impart confidence. Yet all the commissioners belong to the Established Church. Against this injustice Nonconformists protested at the time. Of course we were assured of the extreme liberality of the commissioners, and that the interests of Nonconformists were perfectly safe in their hands. This is the style in which even Liberal Governments are wont to treat Dissenters, but in which no Liberal Government treats Roman Catholics. But this case only confirms what we have so often experienced before, that we must maintain that attitude of "watchful jealousy" of which the member for Stroud once so eloquently spoke, if we would preserve the commonest rights of citizenship.

The gravest charge which has been brought against the Endowed Schools Commissioners is the appointment of clerical *ex-officio* governors—one in almost every case, and in some instances more than one. These appointments at once set an ecclesiastical stamp upon the schools. There is one man on the governing body, not because of his personal qualities, nor because of the confidence of his neighbours, but simply because he is a clergyman of the Established Church. If the other governors are incompetent or indifferent they may be changed, but this clerical governor is immovable. It is not to the purpose to say that the commissioners wished to secure one educated gentleman on the governing body. If he were a

suitable man, he would inevitably be elected to the office, and then his position would be natural and just, and not artificial and invidious. Whatever may be the thought of appointing *ex-officio* governors at all, it can scarcely be doubted that the ecclesiastical is the worst form in which that principle can be embodied. That these appointments have been declared illegal by the Education Department only makes the action of the commissioners more extraordinary. They have either been so heedless of the claims and feelings of Nonconformists, or so eager to give the Establishment vantage ground in the new schemes, that they have not only violated the spirit but the letter of the Act which they are administering. And some of these schemes with these illegal appointments have passed the Houses of Parliament and are law. One Nonconformist commissioner on the board would have saved the Government, the Parliament, and the Commission, this discreditable confusion.

It is justly objected to the schemes which have been issued, that the co-optative governors are out of due proportion to the elective, and that they have been chosen apparently from ecclesiastical and political predilections. We would not do the Commissioners injustice. No doubt they have had to maintain a severe struggle against "vested interests" and local influence. It may be that these co-optative governors are only huge fragments detached from the old self-elected bodies. The commissioners have sought to launch the vessel by taking as many as possible of the old crew on board. If this were a temporary arrangement, suitable to a transition state, the objection would not be so strong. But when we find that these co-optative governors are sometimes an absolute majority of the board, sometimes one half, and that when united with the *ex-officio* they always swamp the representative element; also that among those named by the Commissioners are many clerical co-optatives, it is impossible to doubt that the spirit and life of the governing bodies are sacrificed to old traditions or to local interests.

The *Spectator* says that the commissioners have no duty on this matter to "Nonconformity in general." Our contemporary argues that if the localities in which the schools are situated are satisfied, no one has a right to complain. We altogether demur to this view. What is due to Nonconformity is simply what is due to equity and justice. These schemes are the rearrangement of great national trusts. The apathy or the helplessness of a particular locality should in no degree influence the action of the commissioners. The past history of these schools has not been such as to kindle much enthusiasm. The commissioners should seek to awaken the interest of the whole community in them. We earnestly hope that they will enter afresh upon their work with clearer views, and more in sympathy with the spirit of the times. The removal of the clerical *ex-officio* governors will furnish the opportunity. Let them have more faith in the people, and less in routine, officialism, and privilege. The more active and direct the part which the people take in governing the schools, the more they will value the education which is given in them.*

INTERNATIONAL AMENITIES.

DURING the last few months several interesting questions of an international character have forced themselves upon the public mind. We do not refer to diplomatic squabbles or to questions of peace and war; for these are subjects which it is not less our interest than our duty to avoid as much as possible. But we have in view those acts of good-will which a rich and prosperous nation is able to perform to a distressed or suffering neighbour. There are utilitarians who assure us that the money contributed by Great Britain for the relief of the sick and wounded in the war between France and Germany was wasted. They have even given us statistics to show that every sixpence applied to these objects enabled the combatants to spend so much more money in the vigorous prosecution of the war. For such ideas, with whatever show of figures or of arguments they may be supported, we feel no sympathy. In the first place, it is only too manifest that the prolongation of any war must in time blunt those feelings of humanity with which, at the outset, both combatants naturally contemplate the sufferings of their own sick and wounded;

and we have reason to believe that French and Germans became equally obnoxious to the truth of this charge. They had other things to think of—more pressing and important, as they considered them. A disabled soldier, being of no further use for fighting purposes, of course takes his place in the rear; and what that means, when an army is in motion and the plan of a campaign has to be carried out, every one must know who bestows the least reflection on the subject. In truth, it is then that the services of the Good Samaritan or the stranger who, protected by the banner of the Red Cross, has every appliance of skill and humanity at hand—are signally useful in assuaging misery and saving life. How much physical pain has thus been alleviated—how many precious lives have thus been spared to their country and their friends—it is impossible to conjecture; and, indeed, we greatly object to making any matter of humanity, which is also necessarily a matter of the plainest duty, a mere question of figures—a problem to tax the ingenuity of Statistical Society orators and of puzzling arithmeticians.

The same general argument applies just as strongly to great disasters like the Chicago fire, the West India hurricane, and the famine in Persia. No doubt the Americans can repair the losses of Chicago. The same hands which built can rebuild—the same resources which made the capital of the West the pride and ornament of the American continent, may restore the charred ruins of the great city to more than their original splendour and prosperity. But mankind is made up of individuals; and, in the meanwhile, what is to become of the individuals who have lost fortunes, homes, household gods—in a word, everything—by the most disastrous and unforeseen of calamities? The rebuilding of Chicago may simply mean prosperity to an entirely different set of people, in whose weal or woe little personal sympathy need be felt, because they are perfectly well able to take care of themselves. It is not the future inhabitants of the city who require our assistance, but those who have suddenly become the victims of a great and overshadowing misfortune. Therefore, on the most practical grounds, the aid which all England has been prompt to render to the sufferers by the Chicago conflagration may be defended, if defence be necessary. It is they who demand the help of every philanthropist in the world, and that help they should receive, not because they are Americans, or because they live in a famous city, but for the all-sufficient reason that they are men.

And it is precisely this last consideration which ought to prompt the sympathy of the British public on behalf of the negroes of the Leeward Islands, and the hapless tribes of Persia. That the blacks of Antigua are British subjects may be an additional reason for hastening to their rescue; and that the Persians reside on the confines of Hindostan may constitute a special motive for the prompt and energetic interference of the Indian Government; but the British nation should contribute to their relief what it can spare from its superfluous wealth, because both negroes and Orientals are bound to us by that mysterious and indissoluble tie which unites all men, of whatever race, in a common brotherhood. Of all the forms of human error the antipathies of race are the most hateful—the most provocative of enduring mischief; and England, therefore, should welcome every opportunity of showing that she can rise superior to these wicked prejudices, and stretch out her arm to save even those who are supposed to be aliens in blood, customs, and religion.

In the opinion of some persons Persia is doomed to annihilation. Drought on her high table-lands will, according to this view, destroy vegetation and reduce a once powerful nation to a few wandering and decaying tribes. If this is to be the future of Persia, we must bow with submission to the dreadful fiat; but it is not our duty to accept the hypothesis, which, after all, may not be true, and to stand with folded arms while millions die for lack of bread. Even though Ispahan—once the boasted "half of the world"—should be blotted out, and Persia itself become extinct, it is still our duty to trust in the beneficence of the Creator, and, at all events to assist in that work of charity which He has given us to perform. If there was ever anything which would cause the followers of the Prophet or the worshippers of the sun to turn with sympathy to the disciples of the Cross, it surely would be a free gift of those blessings which the latter have it in their power to confer upon a people whose crops have failed them; whose live stock has perished; and whose little ones are, for a season, without that cup of water which, when conveyed to parched lips by tender and thoughtful hands, carries with it so rich a blessing.

The practice of these international amenities is one of the best means of preserving international peace. The passions of men are not easily subdued, but kindness is a powerful means of taming even the savage breast. How much more is it likely to prove efficacious when its influence is felt by nations and races which are able to appreciate it, and to return good for good as well as evil for evil? Will not the loyalty of the negroes of the West India Islands be strengthened and confirmed if we rebuild their little huts, and make them feel that the mother country, asking for nothing in return but their good will, desires to be only a benefactress to them? The moral influence which she may acquire by such deeds will far outweigh their pecuniary value, and enable her to achieve conquests of mind over mind which the sword never yet accomplished, and which it would defy the vaunted prowess of the mightiest of her fleets to compass. Let cavillers sneer as they will, let statisticians pile up huge mountains of figures to show how little organised effort can hope to diminish the sum total of human misery, we believe that the time will never come when either a Persian drought will dry up, or a Chicago conflagration destroy, the fountains of British charity.

THE REV. J. BALDWIN BROWN'S ANNIVERSARY.

ELSEWHERE we report at some length the proceedings in connection with the twenty-fifth anniversary of Mr. Brown's entrance upon the Christian ministry. We are sure that none of our readers will grudge the space. The celebration itself was of a character which would entirely justify Mr. Brown in indulging a feeling of thankful pride. The magnificent church in which it was held, and the unique assembly which gathered in it, as well as the number and quality of ministers and laymen who occupied the platform, made up a whole which was but the legitimate outcome of twenty-five years of thorough and honest work. Mr. Binney did well to call attention to the fact that the "noble building and noble congregation" had arisen "without trick, without claptrap, without any laying out or planning for mere popularity." These are the last things that anybody who knows him would ever think of laying to the charge of Mr. Baldwin Brown. Indeed, so far from catering for mere popularity, he has pursued a course which required no ordinary amount of moral courage to follow, in that it cut rather or very much against the grain of popular opinion. He has had to pay the penalty which all intrepid leaders have had to pay—to bear the weight of suspicion, misrepresentation, and obloquy, from those who would not take the trouble to understand him, or could not have understood him if they had taken the pains. In the judgment of some of his seniors, some of them men of great influence, he was at one time regarded as rather a dangerous man. Too vigorous in intellect and too honest of heart to allow himself to ring the changes with the old theological phrases and call it preaching the Gospel, he thought for himself and cast his thoughts in word-moulds of his own. And to do this was, with the class of persons to whom we have alluded, to "preach another Gospel, which indeed was not another," because it was no Gospel at all. We are not quite sure that we agree in all that Mr. Newman Hall said out of the fulness of his heart. The difference betwixt Mr. Brown's teaching and that of some of his immediate predecessors, is not merely one of terms. There has been a silent but mighty change—advance we will call it—in theological thought. There has been a breaking away from the human systems of theology into which the Gospel had been tortured, and a getting freely back to the older truth as it is in the New Testament. The narrow Calvinism with which some of us were painfully familiar in our early days, with its dark and gloomy ideas of God and religion, is fast becoming obsolete. The theology of our day is a blossom on a living tree as compared with a dried and dismembered specimen in a museum. Theological controversy to-day is a real conflict of living minds earnestly endeavouring to get at truth for themselves, instead of a mutual warfare with theological brickbats, or sometimes even with poisoned arrows, for the defence of opposing theories. The phrases are gone because the systems are gone, and, as must happen in all free and living processes, the thinkers of to-day are drawing nearer to each other, thirsting for agreement instead of boasting of difference. There is a faint streak of the dawn of we fear a still distant day, for which all Christian teachers ought so earnestly to pray and strive. And in preparing for this, as we deem it, blessed change, Mr. Baldwin Brown has taken a most honourable

* The whole subject of the action of the commissioners and the appointment of clerical *ex-officio* governors has been discussed in the *Spectator* between "Alpha," who seems to be well up in the official view, and the Rev. J. Jenkyn Brown, of Birmingham, whose very able defence of the position and claims of Nonconformists is freely admitted by our contemporary. We are sorry not to be able to copy Mr. Brown's last letter.

part, and has helped it on. He has dared to utter and to print what many were beginning to think, half in fear as to whither they were drifting, and what might be the consequence. And so he has given them the boldness to pursue their honest thought to the end. And in such a period of transition as this to have done that, is to have contributed to his age one of its most precious possessions.

It is not at all out of place for us to call on a much wider circle than that which has enjoyed Mr. Brown's teaching to join in congratulating him on the completion of his twenty-five years' pastorate. For he is a representative man. He has taken his place in the literature of his time, and by the mode in which he has done it has helped to lift into a more exalted position the body to which he belongs. In these matters "none of us liveth to himself." Whether for good or ill, they who take foremost places in any community affect the character of the whole. The world is too apt to judge of the whole by its part whether it be good or bad. And so we all share in measure what honour any one of us reaps. We may venture to constitute ourselves the representatives of hundreds who could not be present on Friday evening and assure Mr. Brown of their very hearty participation in the words of sympathy then expressed.

We are quite sure that the memories of past misrepresentation and wrongs have long since ceased to linger in Mr. Brown's heart. If he heard the echo of any of them as he took his place among his people last Friday, it must have been instantly dispelled. He is reaping a worthy reward of honest thought and speech, and faithful and laborious work. In his noble and manly address, Mr. Brown referred playfully to an opinion entertained by some of his brethren, that "he had a special faculty for getting into trouble." We believe the opinion to be well-founded. It is that special faculty for getting into trouble which all men have who are thoroughly honest and must go ahead. The path of the pioneer is always through troublous places. They who have to find the way by which a generation marches to its future are in much danger of getting into bogs. They who depart from the ruts are sure to be pelted with hard words if not with stones. The time comes, however, when all men follow them, and there arises the danger of a new rut of their own. We heartily wish for Mr. Brown many years of rich reward in his work. Still in his prime, we may look for splendid service from him yet. For the honours which man has to give he has shown that he does not care much: and it certainly is not much Congregationalists as a body have to give him. But there is one thing we are sure he does covet—the trust and love of his brethren and friends; and that he may assure himself he has to the fullest extent.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

SOCIAL REFORM.

About a dozen years ago I was a member of the committee of a Young Men's Christian Association in England when the Rev. Newman Hall was invited to deliver a lecture. The subject chosen was "Social Reform." Attracted by the fame of the lecturer, a large number of the local aristocracy assembled, and, to their surprise, found that in Mr. Hall's opinion social reform meant—teetotalism. I shall never forget the wry faces some excellent judges of "fine old port" made over the dose of abstinence they swallowed in mistake. Probably Mr. Hall never knew that unintentionally he had played off a capital joke, which to this day is remembered with amusement in the town where the occurrence took place.

Fortified by Mr. Hall's example, I propose to say something on social reform, and more particularly on the social reform advocated by teetotalers. Since I arrived in America I have had many inquiries from England about the Maine Law and kindred matters, but I have hesitated to reply thereon until I could see more of the country. Strangers are very apt to be mistaken about the drinking customs of a nation. I have heard Englishmen who had visited America declare there was no drunkenness in the States because they had never seen a drunken man. On the other hand, I have heard Americans who have visited England say there was less drinking in the Old Country than in America. A man must study many varieties of town and city life before he can offer a safe opinion on such subjects.

It is certain that there are fewer drunken men to be seen in the streets in America than in the streets in England; but this in itself proves little. The police here are very strict in apprehending any person who shows symptoms of intoxication, so that such people are rarely visible. Drunken men are

carefully concealed in order to avoid imprisonment and fine.

There is unquestionably a great deal of drinking and drunkenness. Lager beer, introduced by the Germans, is the favourite beverage of the lower orders. Whisky is the fashionable liquor. Cognac is scarce and very dear. Foreign and native wines are patronised by "the upper ten." The liquors in themselves are universally pronounced bad in quality—far inferior to those sold in England. Spirits are literally "fire water." The drinking goes on mostly at bars, where a toper turns in, tosses off his dram, and departs, possibly to go and do the same thing elsewhere. There are no snug "bar-parlours," as in England, where men sit and sip their "social glass." I am told by experienced characters that it is "easier to get tight" in America—first, because the liquor is gulped down so rapidly, and, secondly, because it is stronger and more fiery than English liquor.

If it is "easier to get tight," it is also easier to abstain than in England. I once heard a man say, "There is no necessity to get drunk in America." He explained this on the ground that the air was so pure and buoyant that stimulants were not needed. There is truth in this. If anything on earth would excuse a glass of grog, the fogs of the Old Country would. But abstinence has on the whole progressed further here than at home. I have never yet met an American minister who was not an abstainer. The editor of the *Watchword* told me that in the whole Methodist Church he did not know a minister who drank wine or spirits. Many of the Baptist churches will not receive a non-teetotaler to membership. The entire religious press advocates temperance. What drinking there is must, therefore, be ascribed to persons outside of the church. In private circles wine is seldom seen. I am dining out every week, among all classes, and hitherto I have never been offered a glass of wine at dinner, though my entertainers are principally not teetotalers. At public banquets wine is more often absent than present, in deference to the temperance people. On these grounds I regard the temperance movement in America as ahead of England. But in what Dr. F. R. Lees would call sound temperance doctrine the Americans are far behind English abstainers. Dr. Lees abstains from what he denounces as *poison* in whatever form it is taken. Americans abstain from *expediency*. Hence, as I can personally testify, the Rev. G. W. McCree was quite right in his recent remarks on the backsliding of American abstainers who visit Europe. People who abstain from reasons of expediency are apt to give up abstinence when they are released from the local influences upon which they act. An anti-poison teetotaler stands on a firmer platform, and is not so likely to waver in his allegiance.

As to the Maine Law, it is, paradoxical as it may seem, both a success and a failure. It is a success as a complete antidote to drunkenness in small country places where it is honestly enforced. It is a failure in every large city because no Government dare enforce it. Where it is nominally in operation you may obtain spirits in certain places by asking for Bibles, Prayer-books, &c., receiving flasks of liquor neatly made up in book form.

I am inclined to regard national or State prohibition laws as a mistake. They cannot be enforced, and they create by their violation contempt for the laws of the land. By keeping alive temperance politics they disorganise general political parties, and in that way work more mischief than may perhaps be imagined. It would be far better, by a general Act, something after the model of the Education Act and the Permissive Bill of Sir Wilfred Lawson, to settle the subject by leaving it to the local action of the people. This would result in immediate prohibition in the country districts, and in gradual prohibition in the cities. What was then done would be well done. It is, however, sheer madness to pass Acts which everybody knows will be, as J. B. Gough got into trouble for saying, "dead-letters." In New York State I have often been told that when the Maine Law was carried—it does not exist now—it was passed through the Legislature by men who only voted for it because they knew it would never be put in operation! I believe that the temperance party are wise in England in advocating local self-government in relation to the liquor traffic. Far better would it have been if American prohibitionists had adopted a similar platform. A Maine Law can only be enforced by main force, and neither in England nor America is society prepared to stand that. Moral suasion must precede legal action.

A teetotaler travelling here is much more comfortable at the United States hotels than he is at

the English hotels. At English hotel dinners the man who disregards the frequent inquiries of the waiters as to "what wine he will take" is treated as a suspicious character. Even those who have got "Timothy stomachs" and "take a little wine" find it a nuisance to have the wine list constantly poked under their noses until they have "given their orders." In American hotels there is no such inexorable law of *etiquette* for promoting drinking. The great majority of guests don't drink at the table, but go down stairs to "kiss the baby" at the bar if they want to "liquor up." In consequence of the semi-temperance way in which all hotels are conducted there are no hotels which are *par excellence* temperance hotels, but there are plenty of boarding-houses which are strictly teetotal in character. The late E. C. Delavan built the Delavan House at Albany, intending it to be a temperance hotel pure and simple, and he had at one time a lawsuit with the gentleman to whom he had leased it on that very point. Yet, in his later years, Mr. Delavan found it impossible to exclude a bar from the Delavan House.

A review of the temperance movement in America convinces me that here as in England the hard-drinking habits of our forefathers are year by year disappearing. It is true that education in itself will not cure drunkenness, but it is equally true that the educated classes drink less than the uneducated classes. Perhaps teetotalers are not so well able to judge of their own progress as are outsiders. They are always in front of the enemy and naturally form the highest estimate of the enemy's strength. Yet facts are facts, and notwithstanding statistics which prove the number of pennies spent in beer and the number of gallons of wine imported, no man who knows either English or American society can deny that since Joseph Livesey and his Preston friends began the crusade against intemperance wonderful progress has been made. Where are now the "three-bottle men"? Where are now the Scotch lairds who, according to Dean Ramsay, always finished their potations "under the table"? Drunkenness is still a gigantic evil, but it has become repulsive to the national vision and a sharp thorn in the national conscience. Such gangrenes in the body politic cannot be hastily cured, but when the nation is aroused statesmen must sooner or later act. I believe that here as well as in England no solution so satisfactory as the adoption of local control can ever be devised. "Let," as the *Non-conformist* has neatly put it, "the people be their own licensers"—or shall we say their own prohibitionists?

CANNING'S ENIGMA.—The following is an enigma, said to have been written by Mr. Canning, which for a time baffled the skill of all England to solve:—

There is a word of plural number,
A foe to peace and human slumber:
Not any word you chance to take
By adding "s" you plural make;
But if you add an "s" to this,
How strange the metamorphosis;
Plural is plural then no more,
And sweet what bitter was before.

The word is "cares," to which by adding an "s" you have "caress."

EXCLUSIVE ENGLISH NEWS IN NEW YORK.—The following extracts from the *New York World* have some bearing upon the claim which that enterprising journal puts forward to the possession of "early and exclusive London news." We give the telegram, headings and all, from the *World* of Oct. 29 (Sunday):—"Victoria Insane. A Council of the Royal Family. A Regency Demanded. The Queen Indignantly Refuses to Consent. Further Symptoms of Insanity. She Refuses to Sign Public Papers. The Cabinet Discuss the Regency Question. Proposal to Authorise the Lord Chancellor to Affix the Royal Autograph." "London Office of the *World*, Saturday, October 28.—The Royal family has held a council, and asked Queen Victoria to consent to the marriage of the Duke of Edinburgh to a Russian princess, and also to the establishment of a regency under the Prince of Wales. The Queen at once and indignantly refused to consent to the latter portion of the arrangement. Her Majesty subsequently refused to sign the public papers laid before her by the Ministers." "The Cabinet, at its meeting, discussed the question of a regency. A proposal was also made to obviate the difficulty which would be caused by the Queen's refusal to sign the public documents by authorising the Lord Chancellor to perform that duty for the present." In its next issue the *World* had the following:—"The sad news concerning the health of Queen Victoria published in the *World* of yesterday morning created no little excitement in this city. The fact of a plan having been successfully kept up to conceal from the people the real state of Her Majesty's mental and physical health only served to make the final announcement all the more startling. It is well-known that the *World* is the only paper in this country that has published from time to time truthful accounts respecting the social troubles in the Royal household, and the cable dispatch of our London correspondent was accepted, therefore, as a genuine statement of facts as they exist."

Court, Official, and Personal News.

Her Majesty will leave Balmoral for the south on Friday next.

Notwithstanding the cold weather and a fall of snow, the Queen on Thursday walked in the private grounds for a considerable time. In the evening she gave a ball to the officials and servants of the household.

At a dinner given at Glasgow the other day, Dr. MacLeod utterly denied that Her Majesty has evinced the smallest signs of mental or moral incapacity. She had completely recovered from her late attack of neuralgia and gout in the hands, and was thoroughly well, both in body and mind, though not strong enough to do more than she had hitherto done. Dr. MacLeod closed his speech by denouncing the criticisms often directed against the Queen as both cruel and cowardly, inasmuch as the subject of them could make no reply but must endure in silence.

Lord Tenterden, C.B., Assistant Under-Secretary of State for Foreign Affairs, has been appointed Her Majesty's agent to attend the Tribunal of Arbitration which is to meet at Geneva under the provisions of the Washington Treaty to adjudicate on the Alabama claims.

It is said that all the judges have concurred in Chief Justice Cockburn's protest against the promotion of Sir Robert Collier to the Judicial Committee, but that the Government have no intention to annul the appointment.

Mr. Alderman Dakin, the late Lord Mayor of London, is to receive the honour of knighthood.

The *Standard* understands that Mr. Walter, M.P. for Berkshire, will shortly be elevated to the peerage, under the title of Baron Wokingham.

Colonel Hogg has been re-elected Chairman of the Metropolitan Board of Works.

The Marchioness of Queensberry, in a characteristic letter, has sent a cheque for 10*l.* to the wife of Kelly.

A movement is on foot to obtain a life-size portrait of Mr. Morley, M.P., for the New Bicentenary Memorial Hall shortly to be erected in Farringdon-street.

The Prince of Wales has been prevented paying his proposed visit to the Maharajah Dhuleep Singh by a chill resulting in a febrile attack, which confines him to his room.

It is stated that Parliament will meet on Tuesday, the 23rd of January.

Mr. Childers has returned to England. He was at the Admiralty on Monday, and afterwards had an interview with Mr. Baxter on the subject of the Megara.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—The exciting debates at the recent gatherings of the board were succeeded on Wednesday by a merely business meeting. A motion of Mr. Ingle, calling the attention of parents to the compulsory powers conferred upon that body by the Education Act, was referred to a committee. It was resolved, on the motion of Mr. W. H. Smith, M.P., that, with a view to providing school accommodation, inquiry should be at once made for suitable buildings to be hired until the schools of the board were built. Mrs. Anderson then moved for a sub-committee to see that the board schools were fitted with all necessary sanitary arrangements, particularly as regards the matter of ventilation. In the discussion it was said their own ventilation had been bad enough; the Works Committee had the matter in hand, and were trying some experiments with Pott's Patent Ventilator at their offices. Both teachers and children were injured by bad ventilation. Eventually Mrs. Anderson and Professor Huxley consented to be summoned to consult with the works committee on the subject. A motion by Mr. Smithies in favour of evening schools was carried.

BIRMINGHAM.—The following notice has been given by Mr. A. J. Elkington, one of the majority on the Birmingham School Board:—

That resolution No. 170—That it will not be possible to enforce compulsory attendance (at school) until additional school accommodation has been provided by the board—be, and is hereby rescinded; and that this board determines at once to put into force, with due discrimination, the compulsory powers given it by the bye-laws, so far as the available accommodation will permit.

The *Birmingham Post* says:—"The purpose of this resolution is to compel the attendance of all children, Dissenters included, at denominational schools, almost exclusively those of the Church of England and the Roman Catholic Church; and, taken in conjunction with the bye-law allowing the payment of school fees, it further proposes to fill these schools, by force, at the expense of ratepayers, of whom the majority are hostile both to the Church of England and to the Church of Rome."

PORTSMOUTH.—At a meeting of the Portsmouth School Board on Thursday the scheme of education for the new elementary schools in that borough was adopted. A long discussion took place on a proposal that the school should be opened every morning with prayer and a hymn; but the motion was negatived by 8 to 5.

LIVERPOOL.—An influential meeting of ratepayers of Liverpool was held on Friday, under the presidency of Mr. W. Crossfield, to protest against the local school board making grants to industrial schools. Addresses were given by the Rev. Kennedy Moore (Presbyterian), Mr. George Melly, M.P., the Rev. Henry Carpenter, B.A., the Rev. Verner White, the Rev. Samuel Pearson, Dr. James

Hakes, the Rev. H. S. Brown, Mr. R. Johnson, and Mr. T. Snape, the speakers contending that industrial schools were practically a failure; that even what good they did was done at too much cost and mixed with evil; that the maintenance of such grants was likely to lead to sectarian bitterness and disputes; and that, though they might be legal, they were not consistent with the spirit in which Parliament passed the Education Bill. The following resolutions were adopted:—

That the grants proposed to be made and continued to the industrial schools are objectionable to the ratepayers, because these institutions are of quasi-criminal character and doubtful efficacy, and also because their tendency is sectarian and their cost excessive.

That the school board be requested, for the reasons named in the foregoing resolution, to refuse further grants to these schools, and that a deputation, consisting of the chairman and gentlemen who have addressed the meeting, wait upon the school board to present this request.

At the meeting of the board on Monday the deputation was introduced, stated their case, and withdrew. After a long debate, it was resolved by a large majority to continue the grant, which should not exceed 1*s.* per head per week during the period of the child's detention in the schools, it being understood that from year to year this should be subject to revision, and that the grant could be withdrawn or continued at the option of the board. An amendment, to the effect that the grants should be delayed until the whole question of maintenance and management of industrial schools had been fully considered, was negatived by a considerable majority of the board.

SCHOOL INSPECTORS.—The *Morning Post* understands that it is not intended to make any new appointments to inspectorships of schools under the Education Act until some experience has been gained, by the working of that act, of the number likely to be permanently required. It may save some trouble if we add that it is a *sine quâ non* for candidates for such appointments that they shall be laymen (under thirty-five years of age) who have taken not only honours, but high honours, at one of the Universities.

THE IRISH EDUCATION QUESTION.—The representative bodies of the Congregationalists and Baptists in Ireland have (like the Presbyterians) adopted resolutions declaring their continued approval of the national system of education in Ireland. The following was the concluding resolution of the series passed by the Irish Congregational Union:—"That, while we sympathise with our English brethren in their present noble and arduous efforts to get rid of the objectionable clauses of the English Education Act, which enable the school boards to tax the community for the payment of fees in denominational schools, we earnestly beg their assistance in our efforts to resist the demands recently and persistently made to place the education of this country in the hands and under the control of the Roman Catholic hierarchy."

THE NATIONAL EDUCATION LEAGUE.—In a circular which has been issued by the officers of the National Education League, the branches throughout the kingdom are urged to begin and carry on an active agitation in support of the resolutions to be proposed by Mr. Dixon in next session of Parliament. The circular continues:—

The Central Executive is quite prepared to take its full share of the labour. Already the agents of the league are at work in their several districts, and new agents are about to be appointed. A list of effective speakers is prepared, and, as far as possible, deputations from the central office will be arranged at the request of branches, to attend public meetings. The committee of officers meet twice weekly, at the central office, and all applications for information, or with respect to publications or deputations, will receive immediate attention from them. In short, neither cost nor exertion on the part of the executive will be spared to conduct the work of the League to a successful issue; and while giving this pledge on their own behalf, the executive feel justified in calling for corresponding efforts on behalf of the branches throughout the country. In doing so, they remind the members of the league of the serious character of the work undertaken by this organisation—national in extent, importance, and influence, as well as in name. The object of this year's agitation is to prevent further mischief in Ireland and Scotland, and to amend the defects of the English Education Act. The resolutions to be moved by Mr. Dixon indicate these defects and the remedies which are necessary to remove them. The purpose of the league is to promote the general election of school boards throughout the country, in rural districts as in towns; to enforce the principle of compulsory attendance; to make suitable provision for the children of poor parents; to resist the establishment of a system of concurrent endowment, and the practical revival of church-rates; to secure to the ratepayers full control over the expenditure of their own money; and to uphold, in regard to rate-aided schools, the cardinal principle of religious equality.

DEWSBURY.—Last week there was a crowded towns meeting, for the purpose of expressing an opinion upon the supplementary report presented by the school board to the Education Department, and the proposal of the board to build elementary schools which shall be free from anything of a sectarian character. The Mayor presided, and the Rev. G. McCULLUM moved:—

That this meeting, thoroughly approving of the supplementary report of the Dewsbury School Board to the Education Department, relative to existing and projected schools in the borough, and deprecating further extension of denominational schools as utterly unnecessary to meet the denominational wants, and unsuitable to the great majority of the ratepayers, hereby resolves to petition the Education Department to accede to the request of the board by giving their sanction to the building of elementary schools in harmony with the wishes of the ratepayers.

Mr. W. MOORE seconded the resolution. An amendment was moved and seconded:—

That inasmuch as Her Majesty's Inspector has reported that further school accommodation for 147 children is required, this meeting accepts such report, and considers one rate-aided school will be sufficient to supply present deficiencies.

The amendment, though supported by the vicar and other clergymen, was rejected by a large majority, and the original resolution was carried, and a petition to the Education Department adopted. The *Dewsbury Reporter* states that department has at length succumbed, and accepted the statements of the school board rather than of their own inspector.

Epitome of News.

HOME.

The nomination at Dover has been fixed for Friday, and the polling for Saturday.

On Saturday the punishment of the lash was administered in Newgate to two prisoners named Bernard Bryan and Samuel Lilley, in the presence of Mr. Sheriff Bennett and the prison officials.

It is stated that Mr. Butt has declined to attend a Nationalist banquet at Limerick, in consequence of the toast of "The Queen" being left out of the list.

Mr. Clibborn, manager of a branch of the Royal Bank, Dublin, has committed suicide by blowing out his brains with a pistol, while standing between the graves of his mother and daughter. The unfortunate man left a written statement to the effect that the deed was the result of heavy losses through speculation in the Wicklow Copper Mining shares. His accounts with the bank were correct.

The agitation for a reduction in the hours of labour appears to be making progress in Liverpool, where concessions in this direction have been made to the goods-traffic servants of the various railway and canal companies.

Mr. Graham Smith, a wealthy gentleman of Easton Erey, near Malmesbury, Wilts, committed suicide on Saturday by shooting himself through the head with a revolver. The deceased had ordered his horse and gone to his room to dress to join in the Beaufort Hunt, and was found by his valet weltering in his blood. Medical aid was of no avail, and he expired the same evening.

On Monday the new thoroughfare connecting the eastern end of Fleet-street with the Holborn Viaduct was thrown open to the public. It is about a quarter of a mile in length, and has been carried out at a cost of about 45,000*l.*

Mr. T. Hughes, M.P., presided on Monday evening at the opening autumnal meeting of the Social Science Association, when the principles and the working of the co-operative movement formed the principal topic of discussion.

Sir C. Dilke's recent speech at Newcastle has been the subject of much comment in Leeds, where the hon. baronet had been announced to lecture. The controversy has elicited a declaration from Alderman Carter, M.P., that if anything disrespectful to Her Majesty were uttered, he would at once leave the chair. The speech was also the topic of discussion at a meeting of the London democrats on Monday night. Sir Charles Dilke has written to the *London Telegraph* to explain that he does not charge the Queen with malversation, but blames "successive Ministries as responsible for the breach of the provisions of the Civil List Act."

The directors of the Bank of England on Thursday lowered the rate of discount from five per cent. to four. The change was quite unexpected.

Sir Joshua Walmaley, who some years ago represented Leicester and Bolton, and was at one time an active Liberal politician, died on Saturday at Torquay. Sir Joshua was once Mayor of Liverpool, where in early life he was a corn-merchant.

Mr. Illingworth, M.P., was present at a *soirée* in connection with the Liberal Club, Manningham, on Saturday night. Speaking of the policy of the Liberal party, he regarded the adoption of household suffrage in counties, a redistribution of electoral power, a just system of levying taxation and economy in spending it, and the disestablishment and disendowment of the English Church, as the great questions of the future.

Mr. Craufurd, M.P., addressing his constituents at Inverary on the education question, said, "Should Mr. Gladstone yield to the demands of the Roman Catholic party in Ireland, and establish a denominational system, he would justly forfeit the confidence of the country."

Mr. Odger addressed a meeting on the subject of Republicanism on Thursday at Bristol. He said the agitation in favour of a Republic was gaining ground rapidly, and that a Republican address would shortly be issued.

A telegram received from Dublin states:—"It is rumoured in this city this evening that Constables Mullens and Grimes, the two principal witnesses against Kelly, have disappeared from their barracks, and cannot be found."

The widow and daughters of the late Mr. Mark Lemon, editor of *Punch*, having been left in straitened circumstances, a subscription for their benefit has been opened by their friends, who invite the contributions of the general public.

A curious cave has just been discovered on the property of Mr. A. Heaton, in North Wales, about three miles from the seashore, to which it is supposed to extend, as it was probably formed by encroachments to the sea. A number of antediluvian remains were found in this cave, and

among others a complete skeleton of a glutton, which is believed to be almost the only one ever found in Great Britain.

Mr. Disraeli has been returned as Lord Rector of Glasgow University by a majority of 134 over Mr. Ruskin. Mr. Disraeli had the majority in all the nations, an event which has not happened before for the last thirty years. The election of Glasgow has annulled the candidature of St. Andrew's, and Lord Lytton is accordingly nominated in his place.

The proceedings in connection with the Megera court-martial were brought to a close on Friday, and resulted in the full acquittal of Captain Thrupp and his officers and crew. After hearing Captain Thrupp's defence, the court deliberated for two hours, and then gave judgment to the effect that the state of the bottom of the ship in the neighbourhood of the leak fully justified the captain in beaching the Megera.

Lord Romilly on Monday gave judgment in the demurrer urged by the defendants in the suit instituted by the Commissioners of Sewers to restrain the Lords of the Manor of Epping Forest from further enclosing the waste lands. His lordship held that two of the points urged by the defendants must be settled at the hearing of the cause; but he allowed the third objection, at the same time giving the plaintiffs leave to amend their bill.

Among the Parliamentary notices which will appear is one referring to a bill promoted jointly by the Great Western and South-Western, Bristol and Exeter, and South Devon Companies, including all their branches and tributaries. The notice is to enable the hitherto competing lines to make full arrangements for interchange of the traffic, adjustment of charges, and so forth.

Yesterday the ice upon the Ornamental Water in St. James's Park was sufficiently strong to permit of skating, and several hundred persons assembled for that purpose.

Under the presidency of Sir R. Anstruther, M.P., a conference of the National Association for Promoting an Amendment of the Liquor Traffic was held yesterday in the Adelphi. Various suggestions were made, that murders or outrages in public-houses, the supplying of drink to young persons, the playing of skittles and other games, &c., should entail forfeiture of licence. Some of these were approved, and others were adversely criticised. A resolution was, however, adopted, accepting as a basis of legislation a proposal which emanated from the brewers and publicans, that compensation should be provided from a licence rental.

A true bill for wilful murder was returned yesterday at the Central Criminal Court against the Rev. John Selby Watson. An application was yesterday made to the Deputy-Recorder at the Old Bailey for the postponement of the trial, on the ground that the defence was not yet prepared. The application was not objected to, but the Deputy-Recorder preferred that the decision should rest with one of the judges, who will be in attendance to-day.

On Friday Dr. F. B. Eaton, of Nuneaton, went to visit a patient at a distance, and in the evening started for home alone in his trap. He appears to have been the worse for liquor, and either been thrown or fallen out of his vehicle and into some water. On Saturday morning he was found at the side of the high road, in a sitting posture, apparently dead. It was discovered, however, that, though then alive, he was dying, and he only lived a short time after removal. The condition in which his clothes were found indicated that he had fallen into the water, and though able to crawl out, had been unable to continue his journey homeward, and thus been frozen to death.

Mr. Butt was met by upwards of a thousand persons at the Greenock railway-station on Monday night, on his way to take the steamer for Belfast. Bills had been circulated calling on the Greenock Irishmen to assemble in their thousands to meet the great advocate of home rule. He drove to the quay in a carriage, preceded by a band playing "See the Conquering Hero Comes." Mr. Butt addressed the crowd on arriving at the quay, and said the noblest relic of Scottish independence he had seen since coming to that noble river, the Clyde, was the sword of Wallace in Dumbarton Castle. It reminded him of the struggles of Wallace and Bruce for Scottish independence. Scotland was now a free country, and Scottish sympathies were with home-rule agitation. On the eve of leaving for his native country he would say, "God save Scotland," and he might also say, "God save Ireland." As the steamer left three cheers were called for the "Second Daniel O'Connell." The proceedings were very orderly throughout.

The third annual meeting of the Labour Representation League was held on Saturday at the Assembly Rooms, Westminster. Mr. R. Marsden Latham, the president, in his opening remarks, spoke of the disintegrated condition of the Liberal and Conservative parties at the present time. He said that in the times that were coming new political parties would arise, and the working man and those who thought with and felt for them had a most important and substantial work to do for themselves, and it was their bounden duty, instead of wasting their time in contentions about obsolete shibboleths and worn-out party notions, to set to work earnestly and endeavour to give shape to and establish principles of law and policy which should secure a sound and rational political liberty for the working people and obtain for them those social advantages in connection with their employments, and generally in regard to the habits and conditions of their lives, as were befitting free men

living in a rich and free country. The annual report of the council recommended a vigorous agitation in favour of the proposal to relieve candidates from the legal expenses at elections, and it was announced that a winter series of public meetings for the discussion of social and political questions would shortly be held under the auspices of the league. Mr. Latham was unanimously re-elected president of the league; Mr. William Allen was re-elected treasurer; and Mr. Thomas Mottershead was elected the secretary for the ensuing year.

FOREIGN.

The German Parliament has agreed to extend the North German system of military service to Bavaria.

The Federal Council has adopted, it is said, the motion of the Bavarian representatives in reference to the criminal prosecution of clergymen who cause disturbance of the public peace by misusing their official character.

The Grand Duke Alexis of Russia arrived at New York at midnight on Saturday, after a stormy passage.

It is telegraphed that Mr. Chester Arthur has been appointed collector of New York, in the place of Mr. Murphy, and that Mr. Green has been appointed controller, vice Mr. Conolly resigned.

The Comte de Chambord indignantly repudiates a report which has been circulated, as to his abdication. He says—"No one has the right to ignore my sentiments to the extent of proposing to me that I should abdicate my duty, and no one, you may rest assured, will dare to cast that reproach upon me."

It is announced from Paris that the negotiations for the modification of the Anglo-French commercial treaty are suspended. The correspondent of the *Standard* says that the negotiations were broken off in consequence of the positive refusal of the English Government to assent to the proposed increased duty on cotton yarn.

It is stated that M. Thiers's message to the National Assembly will contain an exposition of the political, financial, and military situation of the country, and will enumerate sundry projects of law which the Government intends to submit to it. The reconstruction of the army is said to be considerably advanced.

In the speech which Mr. Gambetta delivered at St. Quentin on Friday, he said:—"The Republic has become a necessity; it has not been threatened, but it is necessary that the National Assembly, which does not represent the wishes of the country, should not delay all reforms."

The suppression announced on Saturday of the two Bonapartist newspapers, the *Pays* and the *Avenir Libéral*, is almost unanimously disapproved by the other journals.

In a circular note addressed to the Austrian Ministers abroad, Count Andrassy declares that the foreign policy of Austria will remain unchanged. Count Beust has paid his farewell visit to the members of the Royal family, and will leave Vienna at the end of the week for London.

According to New York advices from Mexico, formidable insurrections have broken out in that unfortunate country. The army is said to be disaffected, the governors of provinces are resigning, and the Government is paralysed.

An abstract of the Canadian census has been published. The total population of the Dominion, exclusive of British Columbia and Manitoba, is 3,484,924, being an increase of 12.79 per cent.

The last accounts from the Eclipse Expedition are satisfactory. The Mirzapore, commenced her passage through the Suez Canal on the 8th, and arrived at Suez at noon on the 10th. She will probably reach Ceylon on the 25th.

The United States Government has, in a special manner, recognised the services of the Consuls in the United Kingdom, in connection with the Chicago fire, and the "unusual marks of international sympathy, generosity, and kindness" which resulted from those efforts.

On Saturday the court-martial at Versailles gave its decision in the case of the persons accused of the assassination of Generals Thomas and Lecomte. Verdanger and seven others are condemned to death. One of the prisoners is sentenced to imprisonment with hard labour for life, and various sentences have been passed on ten others. The remainder are acquitted.

THE CHICAGO FIRE AND THE LOSSES OF THE CHURCHES.—The *Protestant Churchman* says:—"The total number of church buildings destroyed is 60, of which the Roman Catholics have lost the largest number, 14; the Methodists, 10; the Lutherans, 9; the Presbyterians, 8; our own church, 6; and other denominations a less number. Among the clergy who have suffered are the Rev. Mr. Street, the Rev. Mr. Dorset, and the Rev. Mr. Bredburg, the Danish missionary, all of whom are reduced to complete destitution. It is stated that an attempt was made to fire the Episcopal Cathedral Church on the 26th inst., but the flames were extinguished before any damage done. The Chicago Relief and Aid Society and the Young Men's Christian Association are united in charitable work. Of the religious papers, the *Standard* (Baptist), and the *N. W. Christian Advocate*, and the *Advance*, have started anew. The *Interior* has not yet appeared. From all parts of the country the efforts of the churches to aid their brethren in reorganising and rebuilding have kept pace with the noble contributions of all classes for the supplying of the material wants of the inhabitants."

Literature.

"ECCLESIA."

This second series of "Ecclesia" more than justifies itself. The former series has already won for itself honourable recognition even amongst those who are not accustomed to believe that any good thing can come out of Non-conformity, and Dr. Reynolds has done wisely in supplementing it by the present volume, which deals, as he says, "with questions left comparatively untouched in the earlier series." Of the seven essays now before us, two are written by contributors to the former volume, Dr. Reynolds and Mr. Dale, whilst the remaining five are by new hands, each of whom has given abundant proof of his fitness for the task. Dr. Mellor's essay on "Baptismal Regeneration" is the first in this new series. For searching and destructive criticism of the various forms under which that theory is held in the Anglican Church, it leaves nothing to be desired. Our only regret is that the criticism throughout is purely negative and controversial. We are convinced by Dr. Mellor's resistless logic that, to use his own words, "the erection of a temple by repeating a series of syllogisms 'before a mass of stones, timber, and iron, or the chasing away of a mortal fever by a strain of music, or the enkindling of the light of genius in the rudimentary mind of an imbecile by waving over his head a rod, would be marvels even less astounding than that which in the language of Dr. Pusey makes baptism 'the instrument of regeneration.' But that is all. Dr. Mellor gives us nothing in place of the theory he so completely demolishes. He may reply that the limits of his subject forbade more, but in that case we have only to regret the limits he has laid down for himself. At present Congregationalists have a theory of baptism that makes it consist in the dedication of children to God. Is this poverty-stricken theory all? Is there nothing deeper and more vital in the sacrament than that? Mr. Dale just touched the question in his essay in the first of these volumes, but he only touched it. The strength of Dr. Mellor's essay only makes us regret the more that he has not attempted its answer here.

Dr. Alexander's essay on the "Incarnation" comes next, and is what might have been expected from a man of his fullness of learning and power. We hope Canon Liddon will read Dr. Alexander's reply to his theory that the retention of the belief in the Incarnation largely depends on the belief in the corporal presence of Christ in the Lord's Supper. "That such an insinuation," Dr. Alexander very justly says, "should be ventured on in the face of the notorious fact that thousands of most sincere and intelligent Christians, members of the purest, most evangelical, and most enlightened of the Churches in Britain, on the Continent, and in America, hold with unhesitating fidelity the fact of the Incarnation, while they do not hold the doctrine of the corporal presence of Christ in the Sacrament, may well excite surprise." But this is not all. The tendency of what Mr. Liddon calls "imperfect sacramental belief" to Unitarianism is proved not only not to exist, but to be in a wholly opposite direction altogether. And even on Canon Liddon's own grounds, "what," asks Dr. Alexander, "does he make of the Church of Luther? No Church, outside that of Rome, holds so prominently the dogma of the corporal presence of the Lord in the Eucharist; and no Church has so far and so widely departed from orthodoxy as the Lutheran. Will Mr. Liddon apply his 'propter hoc' here? If not, is it not evident that it was something else than sound reason which led him to the argument he has advanced from the case of the English Presbyterians?"

On one point we differ, and differ seriously, from Dr. Alexander. In dealing with our Lord's declaration of His own ignorance of the time of the last judgment, Dr. A. remarks that—

"Our Lord evidently means to say that He did not know, just as the angels did not know: now they did not know because it had not been communicated to them: it follows that His not knowing was in consequence of its not having been communicated to Him as part of His Messianic message, as part of what He had to reveal to man."

Dr. Alexander does well to add, "If this interpretation be not accepted, let the difficulty 'remain,' for if this be an explanation of the difficulty, it is most assuredly one that only removes it one step farther back. It is far

* *Ecclesia: a Second Series of Essays on Theological and Ecclesiastical Questions.* By various writers. Edited by HENRY ROBERT REYNOLDS, D.D. (London: Hodder and Stoughton.)

better to "let the difficulty remain" than to attempt such an explanation as this.

The third essay is by the Editor himself, and no more Catholic or gentle spirit could have been chosen to write an essay on "The Catholic Church." In these days of discord and schism, when the unity of the Church is so torn asunder that it is now confessed to be impossible for Christians even to pray together, it is more than refreshing to be reminded, as Dr. Reynolds here reminds us, of the deeper oneness underlying all our shameful discords. It is almost tragic in its sadness to think that the very men who talk most about the "Reunion of Christendom" are doing most to deepen its bleeding wounds, whilst it is reserved for one, denied by them to belong to Christ's Church at all, to come forward and witness to the imperishable existence of a true Holy Catholic Church amongst men. We envy the broad and rich charity of the man who could write following words:—"Has not religious persecution itself evoked strong bonds of fellowship between those whom propositions, and ceremonies, and mutual misunderstanding have driven into the position of deadly foes? Has not the passionless judge of the 'Holy Inquisition' sometimes revealed a sublime jealousy for the name of the Lord Jesus Christ, which has excited the love and provoked the sympathy of his victim? There is an electric thrill which circulates from camp to camp of seeming foes. There is a unity underlying their differences which is becoming a sentiment, and which will become a passion, and develop into a principle, and at length fulfil the prayer of the Divine Lord, 'That they all might be One, even as Thou, Father, art in Me, and I in Thee; that they may be one in Us; that the world may believe that Thou hast sent Me.'" We devoutly thank Dr. Reynolds as we contrast his "Eirenicon" with another of wider fame.

Next to Dr. Reynolds' essay stands one by Mr. Josiah Gilbert on "Art and Religion." If there were nothing else in this volume, this essay alone would be sufficient to give it permanent value as a contribution to religious thought. It is one of the most suggestive in the whole series, and contains some noble passages that almost recall the music of Mr. Ruskin's style. It is impossible to quote from it. One bar of a symphony can give no idea of the whole. Our readers will thank us most for referring them to the essay itself.

Mr. Batchelor comes next with an essay on "The Rule of Faith, or Creeds and Creed." His essay is able and suggestive, as might have been expected from the author; but as a whole it is disappointing. Surely it was hardly worth while for him to spend half his strength on threshing out the barren chaff of "tradition" from "the incorruptible seed," whilst the deeper question remained unanswered—Why is the Bible the sole external rule of faith? We believe it—believe it heartily—but why? Then, too, if, as Mr. Batchelor tells us, "creeds are an immense contribution to clearness of thought, and are condensed records of laborious and systematic study, by the greatest and best of men, to arrive at the mind of God"; if, "in the main, orthodox creeds are the repositories of precious truths," if "no one ought to disparage them," why spend nearly twenty pages and fifteen separate arguments in protesting against them if they should happen to be "authoritative and subscribed." If one-half of his arguments are sound, they go far to nullify his assertion of the value of creeds in any form. A far profounder subject was lying very close to him throughout his essay, but he hardly seems to have noticed it—What is the relation of dogma to the Christian life? If Mr. Batchelor had answered that question, he would have touched the deepest and most vital problem of the present day. As it is, we fear he has "spent his strength for naught."

Our space forbids us doing barely more than merely thank Professor Wilkins for his timely and able essay on "Our National Universities." It is done as well as it could be done, with a refinement and breadth of tone that is no light honour to one of the first-fruits of Cambridge Nonconformity. Of that same Nonconformity Mr. Wilkins himself hopes great things. "The question yet remains," he says, "for decision, what are the ecclesiastical principles that shall guide the policy of the English nation? Here the task is not to persuade the conscience to do the right, but to convince the intellect of what is true. And henceforth the Free Churches will have the assistance of a steadily growing body of cultivated men, resident at the centres of speculative thought, mixing freely with those that give form to the opposite opinions; of necessity respected for their character and attainments, and learning in the unrestrained intercourse of a common

college life that thorough acquaintance with their adversaries' position, that, in controversy as in war, is the first and greatest step towards carrying it. I believe that, in the movement of the coming years, no mean or unimportant part will be played by the resident Nonconformist fellows of Oxford and Cambridge Colleges."

Mr. Dale comes last, but not least. His magnificent essay—we use the word advisedly—on "The Idea of the Church in Relation to Modern Congregationalism," closes the volume. Though himself a Congregationalist, yet he sees how far short of the strength and beauty of their ideal our Churches have fallen. To point out their defects, and at the same time to indicate the remedy, he discusses the four-fold idea of the Church: first, in relation to the persons who should constitute the Church; next, in relation to their communion with each other; thirdly, in relation to the power of the Church; and, finally, in relation to theological creeds. Those who know Mr. Dale's masculine energy of thought, and his power of expressing his thought in eloquent and nervous speech, will need no words from us to tell them how he has accomplished his task. We cannot give his essay higher praise than by expressing the earnest hope that its circulation will not be confined to this volume. It deserves to be read in every Congregational Church in this land.

And now, to conclude this brief notice, we cordially commend this volume to the thoughtful consideration, not only of Congregationalists, but of all who have the far higher interests of Christian truth at heart. Various essays by distinguished Churchmen have lately been reviewed in our columns. It is a matter of simple literary justice to say that these essays by Nonconformists have nothing to fear in comparison with them. In some things they gain rather than lose by the comparison. It is cause for more than congratulation that we find in this "Ecclesia" a dignity and a charity of tone that favourably contrasts with the spirit that runs through "The Church and the World." We have been so often told that Dissent is narrow and bitter, that this volume may probably surprise those Churchmen who will read it. Whether it will affect the criticisms of Mr. Matthew Arnold we neither know nor care; but, if it should remind him of a certain judgment that higher lips than his have pronounced, it will, at least, have justified what he is pleased to call a "hole-and-corner Christianity." "Woe unto them that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter."

MARTINEAU ON DISSENT.*

We are glad to have received the pamphlet which has been published as the permanent record of Mr. Martineau's address at the opening of Manchester New College on the subject of Dissent. Whatever Mr. Martineau writes is sure to be worthy of perusal, always on account of the beauty of its style and the spirit which pervades it, though not always, it may be, with the full assent of the reader's understanding. In the present instance we turned with the added pleasure of expectant curiosity to the paper before us to know what are the actual grounds on which Mr. Martineau dissents from the Church of England; since we have long been painfully aware that we cannot place him in the ranks of what are called Political Dissenters. In the short preface to this pamphlet the reader is warned that the vindication of Dissent which follows "implies no approval of the policy of disestablishment, and no disapproval of the aim at a comprehensive National Church system." The testimony which Mr. Martineau bears to the historical value and present necessity of Dissent is of the greater weight, since it is reluctantly borne against a distinguished writer with whose judgment on Church matters he usually agrees. The preface continues—"Among the various causes which have recently abated the hope of any national union for religious ends, not the least powerful, I fear, may be found in the prefaces to 'Culture and Anarchy,' and 'St. Paul and Protestantism.'" This is a result which Mr. Matthew Arnold could hardly have expected, but which we are thankful to believe, in the judgment of so competent a critic, is likely to follow. For ourselves, we did not know how much we were indebted to Mr. Arnold. We have been always delighted to receive a new magazine article or newspaper letter from him. He cannot help being a little flippant, but he is sure to be interesting. He is not very deep, but he is very sparkling. He is not very original, but, where-

ever he gets them, he dresses his thoughts well. "Culture and Anarchy" would hardly have become popular without Heine's Philistine; and what there is of worth in "St. Paul and Protestantism" is due rather to Mr. Jowett's original exegesis than to Mr. Arnold's method of popularising it. However, we are glad to see the results of Mr. Jowett's investigation in the *Cornhill Magazine*. They will reach a class to which his works seldom gain admission. And in a similar way we are glad to be able to claim Mr. M. Arnold as our unconscious and unintentional ally. Mr. Martineau and Mr. Arnold are agreed in this: that there should be, if possible, a national establishment of religion—further, that to be national it should embrace a far larger number of the people of this country than it does at present, and that to do so it must modify its present organisations and abate its dogmatic claims. Here they part company, even if they go thus far together. Mr. Arnold alleges that the result of Dissent has been to render those who profess it narrow, or provincial as he calls it; to repress within them the desire for culture, especially for the culture of their whole nature, and to set them apart from the current of national life. His objection to the demand for disestablishment arises from the fear that the Episcopal Church would be reduced to the same intellectual dead level, and become what he calls "a hole-and-corner Christianity." Slightly to alter Mr. Martineau's language, this accomplished poet and bright critic censures the history, derides the character, and even impugns the moral right of our Nonconformity, invites us to relinquish the life of outside barbarians, and seek a late entrance into the inner circle of English culture and religion.

Mr. Martineau's answer to this invitation and attack is twofold—first, it exhibits the essential doctrinal difference of the Anglican and Puritan theology; and, secondly, what are the services which Nonconformity has rendered to the nation.

Under the first head we have the statement of what was originally the case, viz., that the quarrel between the two parties in the Church resolved itself into the difference between a sacerdotal and a personal Christianity—the one relying on the mediation of priest and sacrament; the other on the immediateness of individual faith. It is, however, contended by Mr. Arnold that the time has passed when this divergence of doctrine should necessitate a separate ecclesiastical organisation; and since both Sacerdotalism and Solifidianism "are already found side by side in the parishes of the same diocese, in the debates of Convocation, and in the ecclesiastical literature which keeps an impartial shelf for Neyton and Simeon, Pusey and Keble, the hindrance, it is urged, is evidently not in any constitutional exclusion; but lies wholly in the will of the Dissenter; in his political churlishness, his narrow sympathies, his preference for institutions of his own invention to those of national scope." Now, it is very properly urged by Mr. Martineau that the decision on which the proposed reconciliation of these two historic and theological divisions may rest must issue from within and not from without the circle of the ideas thus opposed. "Like must be judged by like." "Spiritual things are spiritually discerned." The decision as to the time and the conditions under which the Puritan and Anglican can again worship together cannot be arrived at by one who treats the actual beliefs of the contending parties as mere varieties of subjective sentiment. "An inevitable defect of sympathy is liable to impair the judgment of the simply literary or neutral observer of religious phenomena, and distort for him their actual intervals and affinities." And this is the position of Mr. M. Arnold, who "admits that between the beliefs which these words express, the antipathy is irremediable; but, under inspiration of the *Zeitgeist*, he finds them both to be erroneous; whence the natural inference would seem to be that both should take themselves away at opposite doors of retreat." But no! culture asks them both to stay, and be at peace. The position which Mr. Martineau occupies is one which enables him to address a rebuke to Mr. Arnold, and which that gentleman may do well to profit by. "We used to think," says Mr. Martineau, "that the measure of mischief in a wrong belief was its distance from the truth, and that we should be most patient of error that least distorts the real. But, to judge from the growing literary habit of mild compliments to extreme superstition, and supercilious scorn towards mere overstrained truths, it would seem to be supposed that the extravagantly false is the completely innocent, and that in the outer regions of nonsense, you may make your bow all round, and smile on every well-

* *Why Dissent?* An Address at the Opening of the Session 1871-72 of Manchester New College, London, October 2, 1871. By the Rev. JAMES MARTINEAU. (London: Williams and Norgate, 14, Henrietta-street, Covent Garden.)

"meant absurdity." In opposition to this is urged the supremacy of conscience and the obligations of truth, and this portion of the address thus concludes:—

"As it would be an imposture in us to assume the possession of supernatural functions for the divine governance of men, so would it be a faithless hypocrisy silently to sanction their assumption by others; and while so many Christians and Englishmen rest on the simple, filial, immediate relation of the soul to God, we can acknowledge neither the Catholicity nor the nationality of a Church which makes its ministers 'priests,' turns its rites into spells, and gives efficacy in its Eucharist to an act of sacrificial mediation."

Passing from the Puritan objection to the Sacerdotalism of the Established Church, Mr. Martineau states the case of those who add to it the scarcely Evangelical belief that the whole religious theory of the Church is false. Many of our readers may feel in reference to this subject that their own beliefs incline rather towards the doctrines of the Established Church, but they will not on that account be the less ready to acknowledge that those who hold opposite opinions cannot conscientiously become Conformists. Without raising the general question of the truth or falsity of Church dogmas we may all readily accept the following, as an important contribution towards the argument for the necessity of spiritual unity:—

"For Church communion it is not enough that here and there the mind can flow in with a note of harmony, if the theme as a whole, and the genius of the place, are out of tune with the inward thought; and who can pretend that the theological economy presented in the teachings and services of the Church is compatible with the scientific knowledge, or the moral sense, or the ideal aspirations of this age of the world? or even with that supremacy of *righteousness* in which Mr. Arnold himself discovers the essence of the Gentile Gospel? Is it just, then, to taunt us with our separation and invite us to close our 'Philistine' conventicles and obscure colleges, and go with the majority to the Church and the older Universities? Surely he forgets, what we also inadequately remember, that the religious acts of life are simply the expression of supreme reverence and inmost convictions, and in the absence of these are only simulated, i.e., are just turned into their contraries, and become profaneness and irreligion."

Personally we have little care for the sneers of such writers as Mr. Arnold, who boasting constantly of their acquaintance with Bishop Wilson's maxims, of their serenity of mind, and of their sweetness of temper, yet display dispositions that are bitter and irritating. It is of the harm that such writers do to susceptible minds we complain, and respecting which we have grave fears. It is the easiest thing in the world to sneer; and there is perhaps nothing that can so easily be turned into ridicule and so little deserves it, even when mistaken, as religious earnestness. It is a danger that besets youth, and a smart writer of this Mephistophelian class may ruin by example many a young Faust whose mind is muddled by overthinking, or distracted by theological uncertainties. For their sakes we welcome Mr. Martineau's examination of Mr. Arnold's extracts of the historical relations of Nonconformists to the national life. We have space only for a running abridgement of the whole passage. The patriots of the civil war, so far from being out of the current of national life, swelled its stream and altered its channel; they brought new elements to the national character. The place of Milton in literature ought to protect Nonconformity from the reproach of intellectual barbarism; and if it is contended that he and Baxter and Wesley are products of an established system, it may be replied: then "Butler, who gained his education and his first philosophical reputation at Samuel Jones's Academy at Gloucester and Tewkesbury, must be surrendered (with his fellow student, Secker, the Archbishop) to the Nonconformist 'roll of honour.'" In philosophy, since Locke, may be cited, Price, Hutcheson, Priestley; in theology, Baxter, Owen, Lardner, Jones, Taylor, Doddridge, Priestley, Davidson. Under the Independent rule the Royal Society arose at Oxford in 1645, and continued its meetings in Wadham College till 1659. After a further enumeration of the same kind, Mr. Martineau concludes with a sentence which, though it strikes us at first rather by its novelty, convinces us on reflection of its soundness and probability,—

"In the earlier Puritans—e.g., Lord Brooke and Sir Harry Vane—there are many incipient movements of invention towards the creation of a literature congenial to that side of the national feeling. And it is a question which, if too fanciful for solution, is not without interest as a speculation, whether, if the course arrested by the Restoration had continued its development without check, we might not, without the incubus of foreign taste, have sooner found the riches of our characteristic genius, and have grown into stronger men under the training of a firmer and fuller indigenous literature."

We are glad to dismiss from our minds any computation of the services which have been severally rendered to the country by its various denominations of Christians. It savours too much of mere competition and selfish ambition. The only rivalry which ought to be recognised

between us is that of good works and of benevolence. It is therefore with the utmost satisfaction that we find Mr. Martineau concluding with the following passage:—

After all, however, we may confess without dishonour that Nonconformity has found something else to do than with the muse of history or song. The idea which it has struggled to work out has been a life rather than a word. Instead of letting the national current run on in undisturbed and therefore sluggish course, it has varied and refreshed the stream with new elements of character and aspiration; especially throwing in a more vigorous insistence on the dignity of conscience and a larger pity for the privations and sufferings of men. Take away the Puritan conflict of the seventeenth century; take away the effects of the Act of Uniformity and St. Bartholomew's Day, down to last session's victory over the exclusive principle; take away the Wesleyan movement a century ago; take away the initiative of Joseph Lancaster in the creation of popular education; the Clarkson crusade against slavery, Elizabeth Fry's compassion for the prisoner, and what would England now have been? Has the religious struggle nothing to do with the discipline of her conscience and the elevation of her aims? And has the relaxation of that struggle nothing to do with the too easy morals and languid indifference of the present generation? I venture to believe that Dissent, with all its inevitable faults, has mingled a certain Scottish element of energy and gravity with the old type of English character, and made a larger nature from the blending of the two. Nor, until greater justice is done to it, and freer concessions are made to its sense of veracity and its necessity for an unfettered life, is the time come for its functions to cease and its institutions to die."

"THE DRAMA OF KINGS."

Mr. Buchanan has aimed high in perfecting his experiment in dramatic realism. He brings us now a trilogy in place of a lyrical drama. Whether or not he has succeeded is a question which may be in some sort answered after we have attempted to give in a few words the gist of his plan. The idea which has apparently moved him to work on the theme afresh is the clear and evident connection which these later tragic events have with events that are now more than half a century old. The roots of Germany's pre-eminence at this day, or of France's prostration, undoubtedly pierce as far back as the days of the First Napoleon. Nay, further, they reach to the madness of the revolution itself, and the things that combined to breed it. A light, vain, and frivolous view of things, generally issuing in disregard of all higher sanctions, penetrated literature, degraded and materialised philosophy, and wholly swamped religion. The scarecrow religion of the priests was all the religion that poor France could then say that she possessed. The evil leavened social life, and was communicated to other European peoples through the wit and the *esprit* with which it was associated. And on no nation did the poison have a more immediate and fatal influence than on Germany, then just beginning to feel after a literature, and to long for more perfect utterance. Her highest minds were captivated by the gaiety, the expressiveness, the polish, the worldly aptitude, so to speak, of French literature. Lessing, Wieland, and many more had felt it. Even Frederick the Great, reflecting faithfully the vague aspirations after a securer national life and the strong devotion to French ways, French ideas, read scarce anything but French books, admired Voltaire, and even ridiculed the roughness of his native German. And by-and-by the Revolution came, and Germany was disorganised. The same influences that had begotten the Revolution, paralysed Germany, in creating division, distrust, and opposition among those whose best interest it was to be united. And so, when Napoleon—the child of the Revolution—sprang into his ominous eminence, Germany soon fell an easy prey to his arms as she had fallen a prey to French influences. Napoleon swooped down on her, made her writhe under his feet; the sovereigns became tributary—mere creatures; and the German people were slaves. Then Frederick Von Stein—the patriot-politician, for ever to be honoured—rose up, and drew gifted spirits round him from all sides and from all classes: men like Arndt, Perthes, Schleiermacher, Fichte, Jahn, Blucher, Nettelbeck, and Schadnhorst; and by his enthusiasm and his prudence moved them to action and guided and controlled them till success was attained. The tradition of German philosophy, literature, politics, and social life ever since then has been to induce suspicion of everything breathing of the French spirit. Kant, the cold abstract philosopher—in making an end of the sensational philosophy, and preaching duty which, applied to politics, made the individual nothing and the nation everything, braced the nerves of the East Prussians, who fought so devotedly in the Wars of Independence. Since then, Fichtes, Schellings, and Hegels have unanimously declared that

* *The Drama of Kings.* By ROBERT BUCHANAN. (Strahan and Co.)

from the French spirit, till it is reformed by a true religious faith, nothing can come but revolution on revolution. And thinkers never forgot to warn their fellow-countrymen against the drugged wine which Germany once took from the hand of France, and which proved the secret of her grand historical humiliation. Germany has been wise to learn the lesson, and to wait and watch—secret, impenetrable, determined. The results we all know. France has been paid back in direr humiliations the debt of "sixty years since"; the Napoleons have been made an end of, and Germany is united, prosperous, drawing tribute from her erstwhile conqueror.

The conception of this—imaginative, of course, as the poet should conceive of all such facts in history—has determined Mr. Buchanan in writing the first part of his drama. Stein is the hero; his patriotism and knowledge are dramatically and worthily celebrated. Napoleon is in Erfurt—that historic city—and goes in victorious procession through it. Stein and his friends observe from afar; see the kings and princes drawn after the tyrant, like the leaves of the forest, all one way; the poets—Wieland and Goethe—becking and bowing in audience, and the crowd so lost to patriotism as even to applaud. Queen Louisa, that ever notable figure, appears to plead the cause of her people, and is treated with indifference, if not contempt. This is the moment Mr. Buchanan has chosen on which to spend the force of his imagination. Some of the choruses—for he still holds to his use of the classic form—are very admirable, sweet, clear, yet sounding strange depths of suggestion. There can be no doubt that the power dramatically to realise characters and events is possessed in high degree by Mr. Buchanan. The period is not one which presents at first sight very suitable material for dramatic treatment. But Mr. Buchanan has made a striking drama out of it; and of this we think, any unprejudiced person will be convinced in the reading of such passages as this:—

STEIN.—"O God, God, God, that these things should be known

In the same land, beneath the selfsame sky,
That saw the giant Karl arise his height
The head of all the Earth at Paderborn,
When dwarfed beside him Great Pope Leo stood,
And the great Caliph of the heathen East
Rained gold and gems at the Imperial feet!
O God! are the ghosts laid for evermore
That walked about the Teuton vales at night
And awed the souls of men and kept them free?
Is Karl forgotten? Is great Fritz's spirit
Spell-laid within the shade of Sans Souci?
Is Germany, is every German soul,
Dumb, fettered, broken, miserable, dead?
Are this man's functions supernatural,
Divine above all life, all love, all law,
That he should walk upon the waves of earth
Casting his bloody shade as on a sea,
And they should hush themselves around his feet
Lightly as ripples on a summer pond?
Earth, water, air—the clouds, the waves, the winds—
The stars in their pale courses—day and night
Forgetful of their natural equipose,
Shape their mysterious functions to his will.
Kings lick his feet like dogs: he lifts his finger
And epileptic in his chair the Pope
Foams speechless at the mouth;—body and soul
Obey him as an impulse and a law;—
The eyes, the ears, the tongues, of all the world
Are blown one way like all a forest's leaves
To see, hear, and entreat him."

And this, Napoleon's last reply to Queen Louisa's supplications:—

"By Heaven, these women, whose big eyes can rain
So easily, know how to thunder too!
Lady, get hence, get hence—call as thou wilt,
The dead are deaf and will not answer thee!
Old Fritz is snug asleep among his dogs;
And even though he heard thee he would groan
And sleep again—so little did he love
Life, men and women, the mad world—and wives;
And for the rest 'twas only yesterday
We took away the same old heathen's sword,
And now it hangs above our hearth in France,
In memory of one who was a King,
In token Prussia once begat a man,
And of a land that was a people once,
But now hath pined away into a voice."

Of the middle section, "Napoleon Fallen," which has undergone some slight revision in the choruses, our readers know somewhat from our notice which appeared at the time nearly a year ago. It is a vivid presentation of the fate which waits on falseness. The unscrupulous ambition, the conscienceless dexterity, and yet the irresolution of an ever-exercised intellect were put before us with extraordinary force, as we thought; and the first part is in some respects even more than equal to this. The last part, "The Teuton before Paris," does not strike us as being so completely welded together in the imagination as the first second parts. Towards the end the individuals—Bismark and King William—seem to come too near to us in their merely personal attributes; but there is undoubtedly much strong and vivid writing here also. The choruses in this section are very fine; and we observe that some of those which at first appeared in the second part are now

relegated to the close, and are even more expressive than they are in the original setting. But undoubtedly a unity of conception arises out of the faithful exhibition of the stern way of Providence in rewarding evil—persistently “wronging the wronger till he render right”—such as will claim for the poem an attentive perusal before it is declared a failure. Such, indeed, it may be in parts, but it is full of tokens of power and dramatic impulse, and its merit will only be doubted by those who are given over to prejudice. To such Mr. Buchanan's notes and essay on “Mystic Realism” will be a great prize, as his essay “On my own Tentatives” proved some time ago. Such work can very well be allowed to go without blunt assertion of its character and merits. Mr. Buchanan never succeeds well in stating his own case. If to overstate one's case is as bad as to understate it, then we may here see one of Mr. Buchanan's weak points. In his notes, too, he cannot refrain from combating “eminent critics.” Surely it were a more grateful task, if critics are to be dealt with in this way at all, to celebrate success, and, at least in the instance referred to, we ourselves might have had a little recognition, as having seen and pointed out his drift. But we dissuade him from any such thing, and shall be quite content to say our say unfettered by the chance of notices of this kind.

SHORT NOTICES.

The Bridge of History over the Gulf of Time. By THOMAS COOPER. (Hodder and Stoughton.) A series of lectures, with a good deal of thought set in fresh and striking lights, yet with no sacrifice of the popular element, as, indeed, we might expect from the author of “The Purgatory of Suicides.” The bridge of history is feigned as consisting of so many arches; thus the fourteenth century is the arch of John Wicliffe, and the sixteenth is the arch of Martin Luther, and so on. Of course there must be something more or less arbitrary in all such classifications, but Mr. Cooper makes them serve the purpose of broad subdivision and effective illustration very well. What has struck us most in the reading of the book is the fertility of the writer's intellect, which never seems to be overweighted with what lies beyond its immediate need, and yet never for an instant lacks a fact or an illustration. The moral and religious feeling of the whole is admirable, hopeful, buoyant, inspiring. Mr. Cooper's lectures cannot but be productive of much good, derived as much from the disciplined Christian spirit of the speaker as from his rare intellectual attainments. His treatment of the mythical theory of Renan is as direct and philosophic and effective as it is almost possible for a purely popular statement to be. Nor need we speak of the clear, vigorous, idiomatic style of Mr. Cooper. To this he owes not a little of his success, and to young preachers, his writings might in this regard be pointed to as models.

Sketches and Stories of Life in Italy. By AN ITALIAN COUNTRYMAN. (Religious Tract Society.) This is a capital book for young people, more especially girls. It is written in a clear, bright, vigorous style; picturesque, without effusion, and full of local colour and touches of character. There can be no doubt about the knowledge on the part of the writer. More information as to the scenery of classic spots of Italy, and the manners and customs of the people, would perhaps be conveyed to a young person by perusal of one or two of these stories than by a wide circle of dryer reading. We note, too, in the writer, as a very admirable trait, the ready sympathy, the love of the poor and struggling, which frequently light up her pages. This is especially true of “Fenella” and “The Wounded Soldier.” We are sure that no one who reads the book will feel otherwise than that hardly a more suitable present could be made to a young friend. The volume, too, is very prettily got up, which makes it all the more suitable for this purpose.

Old Merry's Annual for 1872. (Hodder and Stoughton.) We must say “welcome” to “Old Merry,” bright-faced, but familiar as ever, with his cheery smile, his grip, his joke, his story, and his rattling rhymes ready on the moment. He has a capital repository of all manner of entertaining matter, so varied, that it is out of our power to enumerate; so odd and funny sometimes, that it beats description. There are riddles, games, conundrums, in addition to all the rest; and we can only say that that must be a very dull boy or girl who would not welcome “Old Merry,” and love him the more he is known; and that is far more than can be said of a number of books, whether for grown up people or for children.

The Class and the Desk: a Manual for Sunday-school Teachers. New Testament Series: Epistles. By CHARLES STOKES CAREY. (James Sangster and Co.) Evidently a carefully-prepared work, and one well fitted to be useful to the class for whom it has chiefly been compiled. The difficulty of this portion of Scripture compared with some others is evident; for, “unlike the ‘historical books of the Old Testament and the Gospel’ narrative, the Epistles deal with thoughts and ideas ‘rather than with external facts; they contain much

“reasoning which can hardly be made clear to an immature understanding; they allude to heresies and ‘conceptions of things which have long passed away;’ they are occupied with the deepest divine mysteries, and are for the most part addressed to believers who ‘have had some experience of the Christian life. It ‘has consequently been necessary carefully to select ‘the simplest portions for reading, to pass over some ‘of the more difficult passages altogether, and to ‘multiply illustrations and examples.’ We think Mr. Carey has shown a wise discretion in carrying out his difficult task, and has made a handy and reliable book.

Ten Months' Tour in the East: Being a Guide to all that is most worth Seeing in Turkey in Europe, Greece, Asia Minor, Palestine, Egypt, and the Nile. By ALBERT DE BURTON. (Bower Kitto.) Mr. de Burton is one of the men who do a little more than they undertake. He has followed Mr. Edward Dicey's example in giving us a sketch of the countries through which he passed on his way to the East; and this introduction forms certainly not the least interesting part of his book. We get very fair glimpses of Bruges, Ghent, Munich, Vienna, and Pesth, and when we come to the veritable East, we find that the line which separates east and west is certainly not very clearly defined. The body of the book appears to be careful, accurate, and is always readable. Mr. de Burton goes so strictly on the principle of compressing wherever it is possible and presenting details so directly and simply, that we are surprised to find him making such long extracts as he does from a work so generally read and so overpraised as “Othello.”

Cleanings.

Two women are partners in the law business in Kansas. They are sisters-in-law. There are eighty-six soup-kitchens and dinner-tables for the poor in London.

A Baltimore divine boasts that he was instrumental in converting seventeen thousand children last year.

One of the able orators of Old Virginia made a good point when he said, “De oyster got mo' sense than most folks, 'cause he know when he keep his mouth shut.”

There is a sect in America called the “Soul Sleepers.” Another sect with the complicated and sonorous name of “Theophilanthropocosmopolitanists,” has its headquarters at Columbus, Georgia.

Lately, a Japanese visitor to the English Club was induced to take some champagne, and on putting away his third tumbler exclaimed, with great fervour, “I like civilisation! I like civilisation!”

WHICH WAS IT?—The Scotsman says that Mr. Butt was escorted to the steamboat quay at Greenock, on Wednesday evening, by a band playing “See the conquering hero comes.” The Glasgow Herald describes the air as “The Dead March.”

PRECEDENCY.—Two little girls, one the daughter of a wealthy brewer, the other the daughter of a gentleman of small fortune—disputing for precedence: “You are to consider, miss,” said the brewer's daughter, “that my papa keeps a coach.” “Very true, miss,” replied the other, “and you are to consider that he likewise keeps a dray.”

IMPORTANT TO PARENTS.—Some weeks since the chairman of the Hertford Chamber of Agriculture made a statement that children fed on the milk from diseased cows had suffered from a complaint similar to the “foot-and-mouth disease.” Since then (we learn from the *Medical Times*) Dr. Alfred Packman, of Puckeridge, has treated several cases of this complaint, and states in a certificate that the patient “suffered from a peculiar eruption of the mouth, nose, and face, accompanied by sore tongue and throat, and salivation. I have no sort of doubt that the affection was caused by drinking milk from cows suffering from foot-and-mouth disease.”

A SHARP EXECUTOR.—A weak old gentleman, dying in Gloucestershire nearly a century ago, left testamentary direction that the substantial premium of 500*l.* should be paid to the person who should produce an original epitaph approved by his (the testator's) executor. Of course there was a spirited competition, and a vast heap of mortuary verses reached the hands of the executor. The latter, however, a wise man in his generation, disapproved of all the examples sent in, not, as he alleged, so much because of their deficiency of literary merit, as because “they were not true.” At length, in despair, he took pen in hand himself, and wrote this:—

Here lies the body of John Oakes,
Who liv'd and dy'd like other folks.

The executor pocketed the 500*l.*, and truth was preserved from outrage.

A REVENGEFUL LOVER.—The *Gold Hill News* relates the following:—“Our friend Blucher, up at Virginia, is smart. Finding, as he suspected, that he had sundry rivals in a certain young lady's affections, he concluded to freeze them out at one fell swoop. So a few days ago, when Yellow Jacket stock was up to ninety dollars per share, he visited the fair one, and delighted her with the generous present of ten shares of that stock, confidentially remarking to her as follows:—‘Now, darling, you just hold on to this a few days. It's now up, and is going up to a big figure. I'm on the inside, and know all about it. Hold on to it, and it will make your fortune.’ Just exactly as he expected, she

told her friends—his rivals. They got excited, and all went in for Yellow Jacket. They even pawned their watches and jewellery, and borrowed all they could, buying Yellow Jacket at thirty days' margin, and having to put up twenty-five per cent. of course. Yellow Jacket is now down below their margin, and those rivals are now all bursted out. No show for them now, and Blucher enjoys love and revenge alone.”

THE REVIVAL OF OLD FASHIONS.—The *Morning Advertiser* fears it is not at all unlikely that we shall next season see the old and hideous custom of wearing “patches” revived. About a hundred years ago the patch had grown to such enormous dimensions that it threatened to fairly eclipse the face. In 1754 a writer in the *World* observes that “he has seen with patience the cap” (or bonnet) “diminishing to the size of a patch, but has not with the same unconcern observed the patch enlarging itself to the size of a cap.” We have, to our sorrow, seen the bonnet dwindle to the size of a sandwich, shoot out again into the shape of a huge spoon, and then once again dwindle down to a moss-rosebud and a square inch of black lace. We have seen shoes and shoe-buckles, high-heeled boots, crinolines vying with the dome of St. Paul's, trains of portentous length and expense, and skirts scant to the verge of suggestiveness, and short to the verge of something worse. We have seen broad-brimmed hats, and pork-pie hats, and Tyrolean hats, and Dolly Vardens. And as we have, in the course of one generation, witnessed all and each of these coquetries and monstrosities, the prospect of a revival of patches need hardly, after all, strike us with any sudden or great horror.

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

DEATHS.

BEAN.—Nov. 14, at Clarendon House, Norwood-road, after a short illness, the Rev. W. Bean, in his 71st year. Friends will please accept this intimation.

DAVIES.—Nov. 18, at Woodside Bank, Darwen, after only a few hours' illness, Mrs. Sarah Davies, wife of the Rev. Thomas Davies. Friends will please accept this intimation.

DAVIES.—Nov. 21, suddenly, at the residence of her son-in-law, the Rev. T. Geo. Rooke, Frome, Eliza, the beloved wife of the Rev. B. Davies, LL.D., of Regent's-park College, aged sixty-nine.

HOBY.—Nov. 20, at Caterham, Surrey, the Rev. Dr. Hoby, in his eighty-second year.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 15.

ISSUE DEPARTMENT.	
Notes issued	£38,237,935
Government Debt. £11,015,100	
Other Securities ..	3,984,900
Gold Coin & Bullion	23,237,935
Silver Bullion	
	£38,237,935

BANKING DEPARTMENT.	
Propr'tor's Capital £14,553,000	Government Secu-
Reserve	3,115,589
Public Deposits ..	5,629,468
Other Deposits ..	22,903,908
Seven Day and	
other Bills	508,511
	£46,710,476

Nov. 16, 1871. GEO. FORBES, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected coconos, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.”—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—“James Epps & Co., Homoeopathic Chemists, London.” Also, makers of Epps's Cocoa, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words “Kinahan's LL Whisky,” on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—CONVULSIONS, FITS, EPILEPSY.—These attacks, common to all ages and all seasons, cannot be neglected without danger to intellect or life. Epilepsy especially requires prompt treatment, as it springs from a scrofulous state of the habit, or from some unnatural pressure of the brain, which can only with certainty be removed in an early stage. For curing this terrible class of diseases, Holloway's remedies have held an enviable notoriety for more than the third of a century. The Ointment should be rubbed twice daily over the stomach and spine as perseveringly as salt is rubbed into meat. At the same time Holloway's Pills should be freely taken in doses to act energetically on the bowels.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 20.

We had a short supply of English wheat for to-day's market, and only moderate arrivals are to hand from abroad. The tone of the trade was firm, and the small show of English wheat enabled factors to obtain 1*s.* in advance on selected samples. Foreign wheat, especially American and Petersburg, was held for the same improvement, but the sale was slow. Flour was steady in value. Peas, beans, and maize made last week's prices. Barley met a moderate demand at previous quotations. Arrivals of oats very moderate. The trade was firmer, and the sales were at an improvement of

6d. to 1s. per qr. on the prices of Monday last. Cargoes on the coast are held at the full quotations of last week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red.	— to —	— to —	Grey ..	37 to 40	37 to 40
Ditto new.	52 to 57	52 to 57	Maple ..	43 to 46	43 to 46
White ..	— to —	— to —	White ..	39 to 43	39 to 43
„ new	58 to 63	58 to 63	Boilers ..	39 to 43	39 to 43
Foreign red ..	55 to 59	55 to 59	Foreign ..	38 to 42	38 to 42
„ white ..	60 to 63	60 to 63			
BARLEY—			RYE—	36 to 38	36 to 38
English malting	31 to 34	31 to 34			
Chevalier ..	37 to 42	37 to 42	OATS—		
Distilling ..	34 to 37	34 to 37	English feed ..	24 to 27	24 to 27
Foreign ..	33 to 37	33 to 37	„ potato ..	28 to 34	28 to 34
			Scotch feed ..	— to —	— to —
MALT—			„ potato ..	— to —	— to —
Pale ..	— to —	— to —	Irish Black ..	19 to 22	19 to 22
Chevalier ..	— to —	— to —	„ White ..	21 to 25	21 to 25
Brown ..	49 to 54	49 to 54	Foreign feed ..	17 to 22	17 to 22
BEANS—			FLOUR—		
Ticks ..	37 to 39	37 to 39	Town made ..	47 to 50	47 to 50
Harrow ..	39 to 44	39 to 44	Best country ..	— to —	— to —
Small ..	— to —	— to —	households ..	42 to 44	42 to 44
Egyptian ..	32 to 34	32 to 34	Norfolk & Suffolk	39 to 41	39 to 41

BREAD, Saturday, Nov. 18.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Nov. 20.—The total imports of foreign stock into London last week amounted to 16,243 head. In the corresponding week in 1870 we received 13,487; in 1869, 12,964; in 1868, 5,996; and in 1867, 13,377 head. In the cattle trade to-day nothing of interest has transpired. About an average supply of beasts has been on sale, but foreign breeds have predominated in number, and some good farming stock has been exhibited. The trade has been slow for all qualities. A few prime Scots have made 6s., but the best runts and Herefords have been disposed of at 5s. 8d. to 5s. 10d. per 8lbs. The top price of the best foreign breeds has been 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England about 250 various breeds; from Scotland 57 Scots and crosses; and from Ireland, about 100 oxen. The supply of sheep has been only moderate. Transactions have been restricted, and the tendency of prices has been in favour of buyers, a fall of 2d. per 8lbs. having taken place. The best Downs and half-breeds have been disposed of at 6s. 8d. to 6s. 10d. per 8lbs. For calves there has been only a moderate demand, on former terms. Pigs have changed hands quietly, at late rates.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inf. coarse beasts	3 10 to 4 2	Pr. coarse woolled	6 2 to 6 6
Second quality	5 0 to 5 6	Prime Southdown	6 8 to 6 10
Prime large oxen	5 6 to 5 8	Lge. coarse calves	3 8 to 4 6
Prime Scots	5 8 to 5 10	Prime small	5 0 to 5 8
Coarse inf. sheep	4 4 to 5 0	Large hogs	3 6 to 4 0
Second quality	5 2 to 6 0	Neat sm. porkers	4 0 to 4 8

METROPOLITAN MEAT MARKET, Monday, Nov. 20.—Moderate supplies of meat have been on sale. The trade has been slow, at our quotations. The import into London last week consisted of 30 quarters, 990 packages from Hamburg, 129 from Harlingen, 35 sacks, 316 packages from Tonnig, 6 packages from Rotterdam, and 44 from Antwerp.

Per 8lbs. by the carcase.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inferior beef	3 4 to 3 10	Middling do.	4 8 to 5 0
Middling do.	4 0 to 4 4	Prime do.	5 2 to 5 6
Prime large do.	4 8 to 5 0	Large pork	3 4 to 4 0
Prime small do.	5 0 to 5 2	Small do.	4 4 to 5 0
Veal	5 0 to 5 6	Lamb	0 0 to 0 0
Inferior Mutton	3 8 to 4 4		

PROVISIONS, Monday, Nov. 20.—The arrivals last week from Ireland were 1,564 firkins butter and 4,417 bales bacon, and from foreign ports 20,350 packages butter and 1,194 bales bacon. In the Irish butter market there has been more business transacted, and the finest qualities brought 2s. advance. Dutch declined to 12s. to 13s., quality being indifferent, whilst other descriptions of foreign were 2s. dearer for the finest sorts. The bacon market ruled firm, no change in value of best Waterford, but other descriptions of Irish advanced 2s. per cwt., and Hamburg 1s.

COVENT GARDEN MARKET, Friday, Nov. 17.—Business transactions have not improved during the week, and some difficulty has been experienced in maintaining our last quotations. The open weather enables the growers to keep us well supplied with all the outdoor produce, and that from under glass is also ample. Good desert apples are comparatively scarce. Pears are plentiful, and comprise Chaumontelle, Nelis d'Hiver, Glou. Morceau, Crassane, and others.

HOPS.—BOROUGH, Monday, Nov. 20.—Our market continues firm, the languor of the trade not having any effect upon prices generally; here and there, however, where parcels are pressed to sale, small reductions are made in order to realise. English yearlings are in the same position, being rarely forced on the market, the owners holding them under the belief that they will soon be wanted, the quantity of new hops unsold being so small. Foreign markets are firm. Latest advices from New York report great inactivity, with firm rates. Mid and East Kent, 10s., 12s., 12s., to 16s. 10s.; Weald, 8s. 10s., 9s. 9s., to 10s. 10s.; Sussex, 7s. 5s., 8s., to 9s. 9s.; Farnham and country, 11s., 13s., to 16s. Yearlings.—Mid and East Kent, 3s., 4s. 4s., to 6s. 10s.; Weald of Kent, 3s., 4s., to 5s. 15s.; Sussex, 3s., 3s. 10s., to 5s. 0s.; Farnham and country, 4s. 10s. 5s. 5s., to 6s.; Olds, 1s. 5s., 1s. 10s., to 2s. 0s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 20.—Good supplies of potatoes have been on sale. The trade has been firm at our quotations. The imports into London last week consisted of 3 casks 2 bags from Hamburg, 85 packages from Rotterdam, 1,054 sacks Dunkirk, 2,435 packages from Antwerp, 39 from Amsterdam, and 329 from Boulogne. Regents, 90s. to 110s. per ton; Rocks, 85s. to 95s. per ton; Flukes, 110s. to 130s. per ton; Victorias, 110s. to 130s.

SEED, Monday, Nov. 20.—English cloverseed comes out very slowly, and being more asked for, fine qualities bring very high rates. Red German and American parcels were held for a further enhancement of 3s. per cwt., and the trade for these sorts has a healthy and buoyant aspect. Choice white cloverseed was held at quite as high rates, and not pressed for sale. The best English Trefoil supported the advance of last week, and foreign samples were quite as dear. Foreign canaryseed met a slow sale, at previous currencies. English samples were steady in value. There was a little

passing in mustardseed, and both white and brown were held in former terms. Winter tares were without any quotable variation in price. Choice samples of English rapeseed command very high prices, with a steady sale for small lots.

WOOL, Monday, Nov. 20.—In the wool market transactions of moderate magnitude have been effected. The demand, however, has been chiefly for choice qualities, which have realised good prices.

OIL, Monday, Nov. 20.—Lined oil has been quieter, but rape has been inactive. In other oils not much business has been doing.

TALLOW, Monday, Nov. 20.—The market is quieter. Y.C., spot, 49s. per cwt. Town tallow, 47s. 9d. net cash.

COAL, Monday, Nov. 20.—Market firm at last day's sales. Elliot Wallsend, 20s. 3d.; Hettons, 21s. 6d.; South, 21s.; Russell's 20s. 6d.; Harton, 19s. 9d.; Hartlepool, original, 21s. 6d.; East, 21s. 3d.; Hawthorn, 19s. 6d.; Hough Hall, 21s.; Kelloe South, 21s.; Ludworth, 20s. 6d.; Tees, 21s. 3d.; Ships fresh arrived, 32; ships left from last day, 1; ships at sea, 5.

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The Governors, being required under the New Scheme to proceed at once to the appointment of a Head Master, hereby invite Testimonials from Candidates.

The Head Master is not required to be, or to intend to be, in Holy Orders. He must be a Graduate of some University within the British Empire. The circumstance that he has taken or made, or omitted to take or make, any oath or declaration on obtaining a degree does not affect his qualification.

The course of instruction includes Mathematics, Latin, at least one Modern Language, and Natural Science, with special reference to Agriculture and Manufactures. Greek does not form a part of the regular course; but the Governors are empowered to arrange for its being taught, as an extra, by some person other than the Head Master.

The Head Master will receive a fixed stipend of £150 a year, together with a capitation payment according to the number of boys in the school. A minimum income of £300 a year is guaranteed to him for the first three years from the date of the New Scheme (August, 1871).

There is, in connection with the existing buildings, an official residence, rent free, for the use of the Head Master; and the Governors will, as soon as convenient, proceed to erect, on a better site, buildings, including schoolrooms, Master's house, and hostel.

The gross income of the school from endowments amounted last year to £850.

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Testimonials (of which fifteen copies in print or legible handwriting are required) must be addressed, not later than the 16th December next, to the Clerk of the Governors.

The Election will be made in January; and the Master will enter upon his office after the ensuing summer term. No person above forty years of age is, in the opinion of the Governors, eligible.

Detailed information can be obtained on application to the Clerk, or a copy of the New Scheme will be forwarded on transmission of six penny postage-stamps.

JOHN HEELIS, Solicitor, Skipton, Clerk to the Governors.

Skipton-in-Craven, 8th November, 1871.

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